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HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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Volume Twenty-Eight

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BUDDHIST LEGENDS

Translated from the original Pali text of the

DHAMMAPADA COMMENTARY

BY

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Synopses

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SYNOPSES OF THE LEGENDS OF THE DHAMMAPADA COMMENTARY

Book I. Pairs, Yamaka Vagga

1. "If thine eye offend thee, pluck it out" [i. 1 = 1]. A householder of Sāvatthi makes a vow to a tree-spirit, whereby he becomes the father of two sons. Because the tree was protected (pālita) by him, he names his sons Mahā Pāla and Culla Pāla. When the sons reach manhood, their parents set them up in households of their own. At this time the Buddha takes up his residence at Jetavana, and establishes the multitude in the Way to Heaven and the Way to Deliverance. The Noble Disciples perform two duties daily: before breakfast, they give alms; after breakfast, bearing offerings, they go to Jetavana monastery to hear the Law. One day Mahā Pāla accompanies them to the monastery, and is so impressed by the Buddha's sermon that he decides to retire from the world and become a monk. Taking leave of his younger brother, he retires from the world and is admitted to the Order.

After five years have passed, he comes to the Buddha and asks him how many are the Burdens of the Religious Life. On being told that there are two: the Burden of Study of the Scriptures, and the Burden of the Practice of Meditation, he chooses the latter as being better suited to his advanced years. The Buddha gives him a Subject of Meditation, and accompanied by sixty monks, he retires to a distant village and enters upon residence for the season of the rains. The villagers obtain the privilege of entertaining them, and a physician offers them his services. Mahā Pāla, on learning that the monks intend to avail themselves of all of the Four Postures (walking, standing, sitting, lying), takes a vow not to lie down. After encouraging each other to observe Heedfulness, the monks devote themselves to the Practice of Meditation.

At the end of the first month, Mahā Pāla's eyes begin to trouble him. The physician treats him, but as he never lies down to rest, the treatment does him no good. However, he resolutely keeps his vow, and one night, at one and the same moment, loses his eyesight and attains Arahatship. At the end of the rainy season the monks attain Arahatship, and express a desire to see the Teacher. Mahā Pāla, knowing that there is a forest on the way haunted by evil spirits, and fearing that he may be a hindrance to them, sends them on ahead, directing them to ask his brother Culla Pāla to send some one to lead him, and to greet the Buddha and the Eighty Chief Elders in his name. Culla Pāla sends his nephew Pālita. As Pālita is leading his blind uncle through the forest, he hears the voice of a woman singing. Pālita excuses himself, goes to her, and breaks his vow of chastity. Mahā Pāla dismisses him. Sakka king of gods sees Mahā Pāla's plight, disguises himself as a wayfarer, and leads the blind Elder to Sāvatthi. One night after a heavy rain, the blind Elder takes a walk in the cloister and tramples many insects to death. Visiting monks report the matter to the Buddha, who replies that as the Elder did not see the insects, he is innocent of offense. The monks then ask how it happened that the Elder, although predestined to Arahatship, lost the sight of his eyes. The Buddha relates the following

1 a. Story of the Past: The wicked physician and the woman. A woman of Benāres promises to become the slave of a physician if he will cure her of an affection

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of the eyes. The physician cures her; but the woman, repenting of her bargain, attempts to deceive him by telling him that her eyes are worse than ever. In revenge the physician gives her an ointment that makes her blind. That physician was Mahā Pāla.

2. Why cry for the moon? [i. 2 = 2]. A niggardly Brahman named Never-Gave has an only son, whom he dearly loves. Desiring to give his son a pair of ear-rings, but at the same time to avoid unnecessary expense, he beats out the gold himself and makes him a pair, wherefore the people call the boy Burnished-Ear-rings, Maṭṭhakuṇḍali. When the boy is sixteen years of age, he has an attack of jaundice. The mother wishes to have a physician called, but the father demurs at the thought of paying him his fee, inquires of various physicians what remedies they are accustomed to prescribe for such and such ailments, and prescribes for him himself. The boy grows steadily worse, and is soon at the point of death. Realizing this, and fearing that those who come to see his son may also see the wealth the house contains, the Brahman carries his son outside and lays him down on the terrace.

The Exalted One, arising from a Trance of Great Compassion, and surveying the world with the Eye of a Buddha, beholds Maṭṭhakuṇḍali. Foreseeing that the sick youth, and through him, many others, will attain the Fruit of Conversion, the Buddha visits him. After making an Act of Faith in the Buddha, the youth dies and is reborn in the World of the Thirty-three. The father has the body of his son burned, and goes daily to the burning-ground and weeps and laments. Maṭṭhakuṇḍali, desiring to convert his father, resumes human form, goes to the burning-ground, and weeps and laments also. The Brahman asks the youth why he weeps. The youth replies, "I want the sun and the moon." The Brahman tells him that he is a simpleton. "But which of us is the bigger simpleton," asks the youth, "I, who weep for what exists, or you, who weep for what does not exist?" The youth then reveals his identity, and tells his father that he attained his present glory by making an Act of Faith in the Buddha. The Brahman is immediately converted. The Brahman invites the Buddha and his monks to take a meal with him. The Buddha accepts. The Brahman asks the Buddha whether it is possible to obtain rebirth in Heaven by a mere Act of Faith. The Buddha replies in the affirmative, and to convince the bystanders, summons Maṭṭhakuṇḍali, who appears in all his glory and confirms the Buddha's statement.

3. Tissa the Fat [i. 3–4 = 3–4]. Tissa, a kinsman of the Buddha, lives on the food of the Buddhas, and grows to be fat and well-liking. One day he so far presumes on his kinship with the Buddha as to snub some monks who come to pay their respects. When the monks show their resentment of his treatment of them, he tells them who he is, and threatens to extirpate their whole race. The monks complain to the Buddha, who directs Tissa to apologize. This Tissa refuses to do. The monks remark that Tissa is obstinate and intractable, whereupon the Buddha tells them that it is not the first time Tissa has shown himself obstinate and intractable. So saying, he relates the following

3 a. Story of the Past: Devala and Nārada. Two ascetics, Devala and Nārada, obtain lodging for the night in the same rest-house. After Nārada has lain down, Devala, in order to start a quarrel by causing Nārada to stumble over him in the dark, lies down in the doorway. Nārada, having occasion to go out during the night, treads on Devala's matted locks. Devala then changes his position, turning completely around and putting his head where his feet had been. When Nārada returns, he treads on Devala's neck. Devala thereupon curses Nārada, saying, "When the sun rises to-morrow, may your head split into seven pieces!" Nārada then pronounces the following counter-curse, "When the sun rises to-morrow, may the head of the guilty man split into seven pieces!" But foreseeing that the curse will light upon

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Devala, Nārada takes pity on him, and by his supernatural power prevents the sun from rising.

By reason of the darkness, the people are unable to pursue their wonted occupations, and request the king to cause the sun to rise for them. The king, knowing that he has committed no sin, concludes that the darkness must have been caused by a quarrel of the monks. He learns the circumstances of the quarrel from Nārada, who tells him that Devala can escape the consequences of the curse by begging his pardon. This Devala refuses to do. The king, by main force, compels Devala to do so. Nārada forgives him, but tells the king that inasmuch as Devala did not beg his pardon of his own free will, the king must take Devala to a certain pond, put a lump of clay on top of his head, and make him stand in the water up to his neck. The king does so. Nārada then tells Devala that he is about to put forth his magical power and cause the sun to rise; that the moment the sun rises, he must duck in the water, rise in a different place, and go his way. As soon as the sun's rays touch the lump of clay, it splits into seven pieces, whereupon Devala ducks in the water, rises in a different place, and goes his way. Devala was the obstinate monk.

4. "Not hatred for hatred" [i. 5 = 5]. A barren wife, knowing that her rival wife, if she bears a child, will become sole mistress of the household, mixes a drug in her rival's food, and causes two successive abortions. On the third attempt, she kills both mother and child. Just before the mother dies, she utters the prayer that she may be reborn as an ogress, able to devour the children of her persecutor. Thereafter, in three successive states of existence, the fruitful and the barren wife return hatred for hatred.

The Fruitful Wife is reborn as a Cat. The Barren Wife is reborn as a Hen. The Cat eats the eggs of the Hen, who prays that in her next existence she may be able to devour the offspring of her enemy.

The Barren Wife, at the end of her existence as a Hen, is reborn as a Leopardess. The Fruitful Wife, at the end of her existence as a Cat, is reborn as a Doe. Thrice the Doe brings forth young, and thrice the Leopardess devours the Doe's offspring. The Doe prays that in her next existence she may be able to devour the offspring of her enemy.

The Fruitful Wife, at the end of her existence as a Doe, is reborn as an Ogress. The Barren Wife, at the end of her existence as a Leopardess, is reborn in Sāvatthi as the daughter of a respectable family. The Ogress devours the first and the second child of the Young Woman. When, however, the Young Woman is about to give birth to her third child, she eludes her enemy by going to the house of her father. Here she gives birth to her child in safety. A few days later, while the mother is sitting in the grounds of the monastery, suckling the child, she sees the Ogress approaching. The terrified mother, seizing the child, flees, closely pursued by the Ogress, into the very presence of the Teacher. The Teacher, learning the circumstances of the quarrel, says to the Ogress, "Why do you return hatred for hatred? Love your enemies." The Ogress is converted. Thereafter the two live as friends.

5. The quarrelsome monks of Kosambi [i. 6 = 6].

5 a. Quarrel among the monks. A preacher of the Law is reproved by a student of the Discipline for leaving water in the bath-room. On being informed that the offense was unintentional, the student of the Discipline assures the preacher of the Law that he is guiltless. Immediately afterwards, however, he tells his own pupils that the preacher of the Law has committed sin and is without conscience in the matter. Thereupon ensues a quarrel in which monks, nuns, the unconverted, and deities from the lowest heaven to the highest, are involved. The Buddha, informed of the circumstances of the quarrel, sends word to the monks to patch up their differences. This they refuse to do. The Buddha then goes to them in person and ad-

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monishes them. Still they refuse to be reconciled. Disheartened by his failure to restore harmony, he leaves them, and goes quite alone to the village of Bālaka the salt-maker, where he discourses to Elder Bhagu on the solitary life; thence to Eastern Bamboo Deer-park, where he discourses to the Three Youths on the bliss of the sweets of concord; and from there to Protected Forest. The lay brethren of Kosambi, learning the cause of the Teacher's departure, retaliate on the monks by withdrawing their support. The monks apologize to the lay brethren, but the latter refuse to accept their apology until they have made peace with the Buddha. Since, however, the rainy season is at its height, they are unable to go to the Teacher, and have a very uncomfortable time as a result. The Buddha spends the rainy season pleasantly, attended by an elephant.

5 b. The Buddha, the elephant, and the monkey. A noble elephant named Pārileyyaka, who has left his herd on account of the excessive annoyances to which he has been subjected, comes to Protected Forest and performs all of the major and minor duties for the Teacher. When the Teacher makes his alms-pilgrimage to the village, the elephant accompanies him to the village, and after the Teacher has made his round, accompanies him back. During the night he paces back and forth in the forest with a club in his trunk, protecting the Teacher from attacks of wild beasts. (Hence the forest came to be called Protected Forest.) The elephant's attentions to the Teacher excite in a monkey the desire to do likewise. One day the monkey finds some wild honey and presents it to the Teacher. After the monkey has removed some insects, the Teacher eats the honey. The monkey is so delighted that he leaps from branch to branch, and dances about in great glee. The branches break, down he falls on a stump, and is impaled. Dying, he is reborn in the World of the Thirty-three.

5 a. Quarrel among the monks, concluded. When the Teacher's residence in the forest becomes known, Anāthapiṇḍika and others request Ānanda to procure from them the privilege of hearing the Teacher. Ānanda, accompanied by five hundred monks, goes to the forest. Pārileyyaka assumes a threatening attitude, but abandons it at the command of his master. Ānanda presents Anāthapiṇḍika's petition, and the Buddha directs the monks to set out for Sāvatthi. Pārileyyaka gives forest-fruits to the monks, and seeks to delay the Teacher's departure. As the Teacher passes out of his sight, he dies of a broken heart, and is reborn in the World of the Thirty-three. When the Teacher arrives at Sāvatthi, the monks of Kosambi go thither to beg his pardon. The Teacher humiliates the quarrelsome monks by directing them to lodge apart from the rest. Thereupon they prostrate themselves at his feet and beg his pardon. The Teacher reproves them for their sinful conduct, and admonishes them on the necessity of self-restraint.

6. Kāḷa junior and Kāḷa senior, Culla Kāḷa Mahā Kāḷa ca [i. 7–8 = 7–8]. Two caravan-drivers, Kāḷa senior and Kāḷa junior, retire from the world, the former from conviction, the latter with the intention of returning to the world and taking his brother with him. Kāḷa senior becomes a Burning-grounder and attains Arahatship by contemplating the corpse of a beautiful girl. Kāḷa junior pines for son and wife. When the Teacher visits their native town, Kāḷa junior, who has charge of the seating arrangements, is subjected to such ridicule by his two wives that he then and there leaves the Order. Since Kāḷa senior has eight wives, the monks express their opinion that he also will succumb. The Teacher assures them that they are mistaken. Kāḷa senior escapes from the clutches of his wives by soaring up into the air.

7. Devadatta wears an unbecoming robe [i. 9–10 = 9–10]. A layman of Rājagaha, hearing Sāriputta preach on the twofold duty of giving alms and inciting others to give alms, extends an invitation to the Elder and his retinue, and enlists the assistance of the citizens. A certain householder gives a costly robe with the understanding that

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if the supply of food proves insufficient, the robe may be sold and the proceeds devoted to the purchase of more food. The supply of food proves sufficient, and the layman asks his fellows to whom the robe shall be given. The question is submitted to popular vote, with the result that as between Sāriputta and Devadatta there is a majority of four in favor of the latter. But as soon as Devadatta puts on the robe, every one remarks that it is not at all becoming to him, and would have suited Sāriputta much better. When the matter is reported to the Teacher, he remarks that it is not the first time Devadatta has worn an unbecoming robe, and tells the following

7 a. Story of the Past: The elephant-hunter and the noble elephant. An elephant-hunter one day sees several thousand elephants fall on their knees before some Private Buddhas. Concluding that it is the yellow robe that inspires their reverence, he steals a yellow robe, and sits beside the elephant-trail with spear in hand and upper robe drawn over his head. By this ruse he kills the last elephant in line. Subsequently the Future Buddha is reborn as an elephant, and becomes the leader of the herd. One day the hunter throws his spear at him and darts behind a tree. The Great Being resists the temptation to crush his enemy, and contents himself with remarking that the hunter has put on robes that ill become him. The elephant-hunter was Devadatta.

8. The Chief Disciples [i. 11–12 = 11–12].

8 a. Life of the Buddha. The Future Buddha, after receiving recognition at the hands of twenty-four Buddhas beginning with Dīpaṅkara, and after fulfilling the Perfections, is reborn in the Tusita heaven. Urged by the deities to save the world, he makes the Five Great Observations, is born of Queen Māyā, passes his youth in splendor and luxury in three mansions appropriate to the three seasons, beholds the Four Ominous Sights, resolves to become a monk, renounces son and wife, is greeted by Kisā Gotamī, makes the Great Retirement and the Great Struggle, defeats the hosts of Māra, and attains Omniscience under the Bo-tree. At the request of Mahā Brahmā he sets in motion the Wheel of the Law and converts the Five Monks, Yasa and Fifty-four Companions, the Thirty Noble Youths, and the Three Brothers Kassapa; subsequently he visits King Bimbisāra and accepts from him the gift of Bamboo Grove monastery; here he enters upon residence, and here Sāriputta and Moggallāna visit him.

8 b. Life of Upatissa (Sāriputta) and Kolita (Moggallāna). Upatissa and Kolita were born on the same day, and were brought up amid great luxury. They acquired a sense of Impermanence while witnessing Mountain-top festivities, and were for a time disciples of Sañjaya. Converted to the Religion of the Buddha by Assaji, after an unsuccessful attempt to persuade Sañjaya to accompany them, they visit the Buddha, who admits them to the Order and makes them his Chief Disciples. The other disciples accuse the Buddha of favoritism in bestowing the highest dignity on newcomers and passing over what they allege to be the prior claims of the Five Monks, Yasa and Fifty-four Companions, the Thirty Noble Youths, and the Three Brothers Kassapa. The Buddha denies that he shows favoritism and declares that as is his wont, in the case of these Five Groups of persons, he bestows that for which they have made their Earnest Wish. By way of illustration he relates the following

8 c. Story of the Past: Culla Kāḷa and Mahā Kāḷa. Aññā-Koṇḍañña in his existence as Culla Kāḷa bestowed the gift of first-fruits nine times on the Buddha Vipassī and for seven days gave abundant alms to the Buddha Padumuttara, making the Earnest Wish that he might be the first to comprehend the Law.

8 d. Story of the Past: Yasa and Fifty-four Companions. Yasa and his companions performed many works of merit in the dispensation of a previous Buddha, making the Earnest Wish to attain Arahatship. In a later dispensation they acquired a sense of Impurity by contemplating the corpse of a pregnant woman. Because of

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this, Yasa acquired a sense of Impurity in the women's apartments, and both he and his companions developed Specific Attainment.

8 e. Story of the Past: Thirty Noble Youths. The Thirty Noble Youths made their Earnest Wish to attain Arahatship under previous Buddhas, and performed works of merit. In a later dispensation they were reborn as thirty evil-doers, but on hearing the admonition addressed to Tuṇḍila, kept the Five Precepts for sixty thousand years.

8 f. Story of the Past: Three Brothers Kassapa. Uruvela-Kassapa, Nadī-Kassapa, and Gayā-Kassapa entertained their eldest brother the Buddha Phussa, and made the Earnest Wish to attain Arahatship. After undergoing rebirth as deities during ninety-two cycles of time, they obtained the fulfillment of their Wish. The Three Ascetics of the Matted Locks, who were their serving-men, diverted to their own use the food which they had been directed to bestow in alms. In consequence of this sin, they were reborn as ghosts during four Buddha-intervals, and suffered from hunger and thirst. They came and begged food and drink of the Buddha Kakusandha, who referred them to the Buddha Koṇāgamana, who referred them to the Buddha Kassapa, who prophesied that in the dispensation of his successor Gotama, their kinsman Bimbisāra would grant them relief by making over to them the merit of alms given to the Teacher. Thus at last they obtained celestial food and drink and robes, and became deities.

8 g. Story of the Past: Sarada and Sirivaḍḍha. Sāriputta and Moggallāna were born as Sarada and Sirivaḍḍha respectively at the time when the Buddha Anomadassī appeared in the world. Sarada retired from the world with seventy-four thousand followers, entertained the Buddha, and held the flower-parasol over him for seven days, making the Earnest Wish that he might thereby become the Chief Disciple of a Buddha. Upon receiving assurance that his Wish would be fulfilled, he sent word to Sirivaḍḍha to make his Wish for the place of Second Disciple. Thereupon Sirivaḍḍha entertained the Buddha and made his Earnest Wish for the place of Second Disciple. Thus Sāriputta and Moggallāna obtained only that for which they had made their Earnest Wish under Anomadassī.

Sāriputta and Moggallāna then relate their experiences from Mountain-top festivities to their final interview with Sañjaya. The Buddha contrasts the attitude of Sañjaya with that of his own faithful followers.

9. Nanda the Elder [i. 13–14 = 13–14].

9 a. Nanda becomes a monk in spite of himself. After the events related in the preceding story, the Buddha visits his father Suddhodana and establishes him in the Fruits of the First Two Paths. On the following day, while the festivities connected with Nanda's marriage are in progress, the Buddha enters the house for alms, places his bowl in Nanda's hands, wishes him happiness, and departs without taking his bowl. So profound is Nanda's reverence for the Teacher that he dares not ask him to take his bowl, but expecting that he will ask for it sooner or later, follows him to the head of the stairs, to the foot of the stairs, and into the courtyard. Here Nanda wishes to turn back, but the Teacher goes straight ahead, and Nanda, much against his will, follows. Nanda's bride, Country-Beauty, runs after him with tears streaming down her face and hair half combed, and begs him to return. But the Teacher still gives no indication that he wishes to have his bowl returned, and Nanda follows him to the monastery. Here the Teacher asks Nanda whether he wishes to become a monk, and Nanda, in spite of himself, answers, "Yes." The Teacher then makes a monk of him.

9 b. Nanda and the celestial nymphs. After receiving his son Rāhula into the Order, and establishing his father in the Fruit of the Third Path, the Teacher enters upon residence at Jetavana. Nanda becomes dissatisfied with the Religious Life,

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and resolves to return to the world. The Teacher, learning that it is because of his love for Country-Beauty, takes him by the arm, leads him to a burnt field, and shows him a singed she-monkey, without ears, nose, and tail, sitting on a stump. He then conducts him to the Heaven of the Thirty-three and shows him five hundred pink-footed celestial nymphs. "Nanda, which do you consider the more beautiful, Country-Beauty or these nymphs?" "Reverend Sir, Country-Beauty is as far inferior to these nymphs as she is superior to that singed she-monkey." "Cheer up, Nanda; I guarantee that you will win these nymphs if you persevere in the Religious Life." The Teacher allows his promise to become known to the monks, whereupon they subject Nanda to such intense ridicule that he applies himself to meditation with redoubled energy, and in a short time attains Arahatship. He then goes to the Teacher and tells him that he wishes to release him from his promise. The Teacher replies that he was released from his promise the moment Nanda attained Arahatship. The Teacher remarks that this is not the first time Nanda has been won to obedience by the lure of the opposite sex, and relates the following

9 c. Story of the Past: Kappaṭa and the donkey. A merchant of Benāres named Kappaṭa makes a journey to Takkasilā with a load of pottery. While he is disposing of his wares, he lets his donkey run loose. The donkey, seeing a female of his species, makes up to her. The female donkey greets him in a friendly manner and commiserates him on his hard lot. As a result of her talk, he becomes dissatisfied with his job, and refuses to return with his master. His master, finding that threats only make the donkey more stubborn, offers to procure him a mate. By this promise the donkey is immediately won over. The donkey was Nanda.

10. Cunda the pork-butcher [i. 15 = 15]. Cunda the pork-butcher, after a course of evil conduct lasting fifty-five years, was attacked by a peculiar malady, and while he yet lived, the fire of Avīci uprose before him. For seven days he crawled about the house on his hands and knees, grunting like a pig, and on the seventh day died and was reborn in the Avīci hell.

11. The righteous lay brother [i. 16 = 16]. While a righteous lay brother, lying on his death-bed, listens to the Law, a host of deities, visible to none but him, drive up in their chariots and invite him to accompany them. The layman, wishing to hear the Law, says to the deities, "Stop!" The monks, mistaking his meaning, arise and depart. The layman's children begin to weep. The layman, to confirm their faith, performs a miracle, admonishes them, and stepping into a celestial chariot, is reborn as a deity.

12. Devadatta's career [i. 17 = 17].

12 a. Retirement from the world of the six princes. While the Future Buddha is in residence at Anūpiya Mango Grove, eighty thousand kinsmen observe on his person the Characteristics of a Tathāgata, and each dedicates a son to his service. In the course of time all of these youths become monks, with the exception of Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila, and Devadatta. Anuruddha's brother Mahā Nāma urges Anuruddha to become a monk, promising if he will do so, to follow his example. Anuruddha, who has been brought up in such luxury that he does not even know the meaning of the word *is n't*, naturally does not know the meaning of the word *monk*, and therefore asks his brother for an explanation. Mahā Nāma explains the meaning of the word. Anuruddha replies that he is too delicate to become a monk. Mahā Nāma then suggests that he learn farming. But Anuruddha, who does not even know where boiled rice comes from, naturally does not know the meaning of the word *farming*, and therefore asks his brother to explain the word to him. Mahā Nāma explains to Anuruddha what is implied by the word. Anuruddha, aghast at the endless routine of manual labor, decides after all that he will become a monk. His mother gives her permission on condition that he persuade his friend King Bhaddiya

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to do the same. Bhaddiya finally consents. Thereupon the six princes, accompanied by the barber Upāli, visit the Teacher and are admitted to the Order.

12 b. **Devadatta's wicked deeds.** When the Teacher and the Congregation of Monks enter upon residence at Kosambi, the people seek out all of the Chief Disciples except Devadatta. Devadatta, knowing that neither King Bimbisāra nor King Pasenadi will have anything to do with him, makes common cause with Bimbisāra's son Ajātasattu. Overmastered by pride, he proposes to the Buddha to turn over the Congregation of Monks to him. The Buddha rejects his proposal and causes public proclamation to be made concerning him at Rājagaha. In resentment Devadatta goes to Ajātasattu and says, "You kill your father and become king, and I will kill the Exalted One and become Buddha." When Ajātasattu is established in his kingdom, Devadatta makes three attempts on the life of the Buddha. First he hires assassins to kill him, but they desert their posts and obtain the Fruit of Conversion. Then he climbs to the top of Mount Vulture Peak and hurls down a rock, but succeeds only in wounding the Teacher. Finally he despatches the elephant Nālāgiri against him, but Ānanda stands in the breach and the Teacher subdues the elephant. Devadatta then goes to the Teacher and makes the Five Demands, but is again repulsed. Finally he causes a schism in the Order by persuading five hundred monks to join him. But Sāriputta and Moggallāna convince them of the error of their course by preaching and performing miracles before them, and return with them through the air. During the Teacher's residence at Rājagaha, he relates many Jātakas about Devadatta's evil deeds in previous states of existence. Devadatta suffers from sickness for nine months, at the end of which, realizing that his end is near, he is overwhelmed with remorse, and resolves to make his peace with the Teacher. So he causes himself to be carried in a litter to Jetavana. The Teacher refuses to see him. When he raises himself from the litter and places his feet on the ground, the earth gives way and slowly swallows him up. As his jaws touch the earth, he cries out, "I seek refuge in the Buddha." Thereupon the Teacher makes a monk of Devadatta, prophesying that at the end of a hundred thousand cycles of time he will be reborn as a Private Buddha named Aṭṭhissara. After the earth has swallowed up Devadatta, he is reborn in the Avīci hell.

13. **Lady Sumanā** [i. 18 = 18]. Anāthapiṇḍika's youngest daughter Sumanā dies of grief because of her failure to obtain a husband. Just before death she addresses her father as "youngest brother." Anāthapiṇḍika, overwhelmed with grief, goes to the Buddha and tells him what has happened, dwelling on the fact that his daughter talked incoherently before she died. "Not at all," replied the Teacher, "for she had attained the Fruit of the Second Path, while you have attained only the Fruit of Conversion."

14. **Two brethren** [i. 19–20 = 19–20]. Two youths retire from the world together. The older assumes the Burden of Insight and attains Arahatship; the younger assumes the Burden of Study, acquires the Tipiṭaka, and becomes renowned as a preacher of the Law. Overmastered with pride, the younger monk resolves to seize the first opportunity to ask his senior some embarrassing questions. When the older monk comes to visit the Teacher, the latter, knowing what is in the mind of the younger monk, asks both monks several questions. The younger monk fails to answer a single question the Teacher asks him about the Paths, but the older monk answers all of the questions correctly.

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Book II. Heedfulness, Appamāda Vagga

1. Story-Cycle of King Udena or Udayana [ii. 1–3 = 21–23].

Part 1. Birth and youthful career of Udena. Two kings named Allakappa and Veṭhadīpaka retire from the world and become forest-hermits. Veṭhadīpaka dies and is reborn as a deity. Desiring to see his brother, he disguises himself as a wayfarer and pays him a visit. Allakappa tells him that he is much annoyed by elephants. Veṭhadīpaka gives him a lute to charm elephants with, and teaches him the proper spells.

At this time Parantapa is King of Kosambi. One day the king and the queen are sitting in the open air, basking themselves in the sun. The queen, who is great with child, is wearing the king's scarlet blanket. As they chat together, the queen removes the king's signet-ring from his finger and slips it on her own. At that moment a monster bird, mistaking the queen for a piece of meat, swoops down, catches up the queen in his talons, carries her off to the forest, and deposits her in the fork of a banyan tree. The following morning she gives birth to a son, whom she calls Udena.

Not far from the banyan tree is the hermitage of Allakappa. The latter, discovering mother and child, escorts them to the hermitage. The mother, fearing that should the hermit leave them, they would die in the forest, seduces the hermit to violate his vow of chastity. Thereafter the two live together as husband and wife. One day the hermit observes the occultation of Parantapa's star, and informs the queen that the King of Kosambi is dead. The queen bursts into tears, reveals her identity, and expresses regret that her son should be deprived of sovereignty. The hermit promises so to arrange matters that her son shall receive his lawful inheritance.

Accordingly the hermit gives the boy the elephant-charming lute, and teaches him the proper spells. The mother tells the boy that he is son of Parantapa, King of Kosambi, and directs him to go to Kosambi and claim his kingdom, telling him that in case the citizens refuse to recognize him, he is to show them his father's blanket and signet-ring. Udena sets out with a host of warrior-elephants, invests the city, and proclaims, "Give me battle or the kingdom." Then, asserting his royal birth, he shows the blanket and the ring, whereupon the citizens open the gate of the city and confer upon him the ceremonial sprinkling of a king.

Part 2. Birth and youthful career of Ghosaka.

Story of the Past: Kotūhalaka casts his son away. There was once a famine in the kingdom of Ajita, and a man named Kotūhalaka, thinking to get a living in Kosambi, set out for that city with his young son Kāpi and his wife Kāḷi. On the way their provisions give out, and they are well nigh exhausted. Kotūhalaka proposes to cast the child away, but his wife protests, suggesting that they carry him by turns. While Kotūhalaka is carrying the child, he allows his wife to precede him, and secretly casts the child away. When the wife discovers what the husband has done, she forces him to recover the child. (In consequence of having cast his child away on this one occasion, Kotūhalaka was himself cast away seven times in a later existence.)

Continuing their journey, they arrive at the house of a herdsman. The herdsman sets abundant food before them, and then sits down to eat his own meal. Kotūhalaka watches the herdsman feed a bitch that lies under his stool, and envies the bitch her lot. During the night Kotūhalaka dies of indigestion, and is conceived in the womb of the bitch whose lot he envied. Kotūhalaka's widow bestows alms regularly on a Private Buddha. After a time the bitch gives birth to a single pup. The Private Buddha feeds the pup with his own hand, and as a result the pup becomes so fond of the Private Buddha that he performs all manner of services for him. Later on the Private Buddha takes leave of the herdsman, and flies away through the air. There-

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upon the pup sets up a howl of grief and dies of a broken heart. Because of his affection for the Private Buddha, the pup is reborn as a deity named Ghosaka in the World of the Thirty-three.

Story of the Present: Ghosaka is cast away seven times and miraculously preserved from death. In consequence of having devoted himself to the pleasures of sense, Ghosaka passes from the World of the Thirty-three and is conceived in the womb of a courtezan of Kosambi.

Ghosaka is cast away the first time. When the child is born, and the courtezan learns that it is a boy, she causes him to be cast away on a refuse-heap. A passer-by takes a fancy to the child and carries him home with him.

That day there is a conjunction of a constellation, and the Treasurer of Kosambi, meeting an astrologer, asks him what the sign betokens. The astrologer replies, "A boy has been born in this city to-day who will one day become the principal treasurer of the city." Since the treasurer's wife is at that time great with child, the treasurer immediately sends word to find out whether she has been delivered or no. Learning that she has not yet been delivered, the treasurer orders a slave-woman to find the boy and fetch him to him. Having gained possession of the boy, the treasurer forms the following resolution, "If a daughter is born to me, I will marry her to this boy, and make him treasurer; but if a son is born to me, I will kill him." A few days later his wife gives birth to a son. The treasurer then sets about to carry out his plan.

Ghosaka is cast away the second time. The treasurer causes Ghosaka to be laid at the door of the cattle-pen, hoping that he will be trampled to death. But when the cattle come out, the bull halts and stands over him, allowing the cows to pass out on either side of him, and the herdsman takes him home.

Ghosaka is cast away the third time. The treasurer recovers Ghosaka, and causes him to be laid in the caravan trail, hoping that he will either be trampled by the oxen or crushed to death by the wheels of the carts. But when the oxen see the boy, they stop of their own accord. The leader picks up the boy and carries him off.

Ghosaka is cast away the fourth time. The treasurer recovers Ghosaka, and causes him to be laid under a bush in the burning-ground. Along comes a goatherd with his goats. The goatherd's suspicions are aroused by the peculiar actions of a she-goat. On making an investigation, he discovers the boy and rescues him.

Ghosaka is cast away the fifth time. The treasurer recovers Ghosaka, and causes him to be thrown down a precipice. But the boy drops into a bamboo thicket, and is rescued by a reed-maker.

Ghosaka is cast away the sixth time. In spite of the treasurer's attempts on his life, Ghosaka lives and thrives and grows to manhood. One day the treasurer goes to a potter, gives him a thousand pieces of money, tells him that he wishes to get rid of a certain base-born son, and orders the potter, when the boy comes to him on the following day with a message, to kill him, chop his body into small pieces, and throw the remains into the chatty. This the potter agrees to do. The next day the treasurer directs Ghosaka to carry the following message to the potter, "Finish the job my father gave you yesterday." As Ghosaka is on his way to the potter's, the treasurer's own son calls to him and offers to carry the message to the potter if Ghosaka will take his place in a game of marbles and make an effort to win back for him a stake he has lost. Thus Ghosaka and his foster-brother exchange places, and the treasurer's own son carries his father's message to the potter and is killed.

Ghosaka is cast away the seventh time. The treasurer, unable longer to look Ghosaka straight in the face, writes the following letter to the superintendent of his hundred villages, "This is my base-born son; kill him, and throw him into the cess-pool." This letter the treasurer fastens to the hem of Ghosaka's garment and directs Ghosaka to carry to its destination. (The treasurer had never taught Ghosaka to

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read, for he expected sooner or later to kill him.) Ghosaka, by direction of his foster-father, stops for breakfast at the house of a certain country treasurer. The treasurer's wife takes a fancy to him, and the treasurer's beautiful daughter falls in love with him. (The treasurer's daughter was Ghosaka's wife in his former existence as Kotūhalaka.) The treasurer's daughter discovers that Ghosaka is carrying his own death-warrant, removes it, and substitutes another letter of her own composition, reading as follows, "This is my son Ghosaka. Procure presents for him from my hundred villages. Prepare a festival for him in honor of his marriage with the daughter of the country treasurer. Build him a two-storeyed house in the center of the village wherein he resides. Send me word that you have done thus and so." The superintendent, on receiving the letter, immediately does as he is told.

When the treasurer learns how miserably his last attempt has failed, he remarks, "What I would do, that I do not; what I would not do, that I do." He sickens, and is soon at the point of death. Ghosaka, accompanied by his wife, visits his foster-father in his last moments. As the treasurer is about to die, he lifts up his voice, intending to say, "I do not give my wealth to my son Ghosaka." But by a slip of the tongue he says instead, "I do give." King Udena confirms Ghosaka in his inheritance, and appoints him principal treasurer of the city. When Ghosaka learns from his wife how narrow was his escape from death, he resolves to forsake the life of Heedlessness, and to live the life of Heedfulness.

Part 3. Birth and youthful career of Sāmāvatī. Ghosaka, treasurer of Kosambi, and Bhaddavatiya, treasurer of Bhaddavati, exchange presents, and become fast friends. Subsequently a pestilence breaks out at Bhaddavati, and Bhaddavatiya, together with his wife and daughter, sets out for Kosambi, intending to ask Ghosaka for assistance. Arriving at Kosambi, they obtain lodging in a rest-house at the city-gate. On the following day the daughter goes to Ghosaka's refectory for food. "How many portions will you have?" "Three." That night her father dies. "How many portions will you have?" "Two." That night her mother dies. "How many portions will you have?" "One." A householder named Mitta, observing that she asks for less each day, remarks, "At last you know the capacity of your belly!" The whole story then comes out. Mitta takes pity on her, and adopts her as his own daughter. She renders such valuable assistance in the administration of Ghosaka's refectory as to attract the attention of Ghosaka himself, who, upon learning that she is the daughter of Bhaddavatiya, adopts her as his own daughter. One day King Udena sees her, falls in love with her, and marries her.

Part 4. Winning of Vāsuladattā. Another of Udena's queen-consorts is Vāsuladattā, daughter of Caṇḍa Pajjota, King of Ujjeni. Udena gains possession of her in the following way: Udena is a great lover of elephants. Caṇḍa Pajjota wishes to take him prisoner. He therefore has a mechanical elephant made of wood, puts sixty men inside of it, and turns the wooden elephant loose on Udena's frontier. Udena mounts his elephant and starts out in pursuit, twanging his lute and uttering spells. But the wooden elephant refuses to be charmed, and Udena is drawn into an ambuscade and captured. Caṇḍa Pajjota keeps his enemy in prison for three days, and then offers to release him if he will divulge his elephant-charm. Udena expresses willingness to do so if Caṇḍa Pajjota will pay him homage. This Caṇḍa Pajjota refuses to do. "But will you divulge the charm to another, if the other will pay you homage?" "Yes." "Well then, there is a hunchbacked woman in our house; she will sit behind a curtain; you remain outside and teach her the charm." "Very well." Caṇḍa Pajjota then says to his daughter, the beautiful Princess Vāsuladattā, "There is a leper who knows a priceless charm; you sit behind a curtain; he will remain outside and teach you the charm. Then teach it to me." (Caṇḍa Pajjota employs this stratagem for fear of their cohabiting.) Vāsuladattā learns very slowly. One day

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Udena loses his patience and exclaims, "Dunce of a hunchback!" Vāsuladattā retorts angrily, "Villain of a leper, how dare you call such as I 'hunchback'?" Udena lifts the fringe of the curtain, and the secret is out. Vāsuladattā yields her chastity to Udena, and from that time on there is no more learning of charms. Udena offers to make Vāsuladattā one of his queen-consorts if she will save his life. Vāsuladattā tells her father that in order to perfect herself in the charm, it will be necessary for her to dig a certain medicinal root in the dead of night, and requests him to place a door and a riding-elephant at her disposal. Caṇḍa Pajjota places at her disposal a certain female elephant, one of Five Conveyances he came to possess as the fruit of alms bestowed on a Private Buddha in a previous existence. One day, when Caṇḍa Pajjota is away from home, Udena fills several leather sacks with gold and silver, puts them on the back of the female elephant, assists Vāsuladattā to mount, and away they go. When Caṇḍa Pajjota learns what has happened, he sends out a force in pursuit. Udena opens the sacks and scatters coins along the way. Caṇḍa Pajjota's men delay pursuit to pick them up, and Udena has no difficulty in escaping. On reaching Kosambi, Udena raises Vāsuladattā to the rank of queen-consort.

Part 5. Rejection of Māgandiyā by the Buddha. Another of Udena's queen-consorts is Māgandiyā, daughter of the Brahman Māgandiya. One day the Buddha comes to the place where the Brahman is tending the sacred fire. The Brahman is so impressed with the majestic appearance of the visitor that he then and there offers him his daughter in marriage. The Buddha makes no reply, but walks away, leaving a footprint. The Brahman goes home, and returns with his wife and daughter. The Brahman's wife, after studying the footprint, declares that it is not the footprint of one who follows the Five Lusts. The Brahman, however, seeing the Buddha, renews his offer. The Buddha then tells the Brahman that from the Great Retirement to the Session under the Banyan-tree, Māra pursued him relentlessly, only to be defeated at every point; that Māra's daughters then tempted him in various forms without exciting in him the lust of the flesh, and that nothing would induce him to touch Māgandiyā even with the sole of his foot. Māgandiyā ever after cherishes the most bitter hatred of the Buddha. The Brahman and his wife commit Māgandiyā to the care of her uncle, and retire from the world. The uncle presents her to King Udena. The king immediately falls in love with her and marries her, raising her to the rank of queen-consort.

Part 6. Death of Sāmāvatī and of Māgandiyā, and the explanation thereof.

Treasurers, monks, and tree-spirit. At this time there are living in Kosambi three treasurers, Ghosaka, Kukkuṭa, and Pāvāriya. These treasurers provide food for a company of monks during the season of the rains for several years. At the beginning of one rainy season the monks take up their abode under a huge banyan tree. The monks have but to wish for water or food, and their wish is immediately fulfilled by the tree-spirit. The monks express a wish to see the tree-spirit, whereupon the tree splits open and out he comes. The monks ask the spirit what he did to get his power. The spirit relates the following

Story of the Past: Tree-spirit's former deed. The spirit was once the servant of Anāthapiṇḍika. One Fast-day, Anāthapiṇḍika, upon learning that his servant had not been told the significance of the day, ordered a meal to be prepared for him. The servant observed that no one else was eating, learned the reason why, and followed suit. He then went out and did his day's work, was taken sick, and died that very night. "My master," said the spirit, "was devoted to the Buddha, the Law, and the Order. It was through him, and in consequence of my observance of Fast-day, that I was reborn as a powerful tree-spirit." **End of Story of the Past.**

The monks immediately seek refuge in the Buddha, the Law, and the Order. On the following day they inform the three treasurers that the Buddha, the Law, and the

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Order have appeared in the world, and that they intend to visit the Teacher. The monks visit the Teacher, listen to the Law, and attain Arahatship. The three treasurers Ghosaka, Kukkuṭa, and Pāvāriya also visit the Teacher, listen to the Law, and are converted. Returning to Kosambi, they erect Ghosita, Kukkuṭa, and Pāvāriya monasteries. Here the Teacher visits them, dividing his time equally among the three. After the treasurers have entertained the Teacher for a time, their gardener Sumana asks and receives permission to entertain him for a single day.

Conversion of Sāmāvatī by Khujjuttarā. At this time King Udena is in the habit of giving Queen Sāmāvatī eight pieces of money daily to buy flowers with. This money the queen turns over to a female slave named Hunchback, Khujjuttarā, who goes regularly to the gardener Sumana's and spends four pieces on flowers, pocketing the remainder. On the day of the Teacher's visit to Sumana, Khujjuttarā is converted, and spends the entire amount on flowers. The queen asks her how she comes to return with so many flowers, and the whole story comes out. From that time on, Khujjuttarā steals no more, but becomes as it were a mother to Sāmāvatī, going regularly to hear the Law, and returning and preaching the Law to Sāmāvatī. As a result, Queen Sāmāvatī and her retinue are converted.

Māgandiyā's plot against Sāmāvatī and the Buddha. Sāmāvatī expresses a desire to see the Teacher. At the suggestion of Khujjuttarā she makes holes in the walls of the royal palace, and renders homage to the Teacher from within. Māgandiyā comes to know of this, and actuated by hatred of the Teacher, resolves to get even both with the Teacher and with Sāmāvatī. Accordingly she tells King Udena that Sāmāvatī has made holes in the walls of the palace for the purpose of killing him. The king, however, refuses to believe her. She then determines to drive the Teacher out of the city, and to this end employs ruffians to follow him about and heap abuse upon him. Ānanda proposes to the Teacher to go elsewhere, but this the Teacher declines to do, comparing himself to an elephant engaged in the fray. After seven days the uproar ceases, and Māgandiyā, realizing that she can do nothing against the Teacher, renews her determination to destroy the women who are his supporters.

Māgandiyā procures from her uncle eight live cocks and eight dead cocks, and presents the live cocks to Udena, suggesting that he ask Sāmāvatī to cook them for him. Udena does so, and Sāmāvatī sends back word that she and her followers do not take life. "Now," says Māgandiyā, "see whether she will cook them for the monk Gotama." Māgandiyā secretly substitutes the dead cocks for the live cocks, and Sāmāvatī immediately complies with the king's request. "See," says Māgandiyā, "they won't do it for the likes of you. Still you would n't believe that their inclination was towards another." The king, however, still refuses to believe her.

At this time the king divides his time equally among his three consorts, spending a week in the apartment of each. Māgandiyā, knowing that the king will go on the following day to Sāmāvatī's apartment, carrying with him as usual the lute which Allakappa gave him, procures a snake from her uncle, and puts it in the lute, stopping the opening with a bunch of flowers. She then tells the king that she has had a bad dream, and pretending to be solicitous for his safety, begs him not to go to Sāmāvatī's apartment. The king, disregarding her warning, goes to Sāmāvatī's apartment, and Māgandiyā, in spite of his protests, accompanies him. The king places the lute beside his pillow, and lies down on the bed. Māgandiyā secretly removes the flowers, and out comes the snake. At this Māgandiyā screams as if in terror, and openly accuses Sāmāvatī and her attendants of seeking to kill their sovereign. At last the king is convinced, and now believes everything Māgandiyā has told him.

Sāmāvatī urges her attendants to cherish no bitter feelings towards the king or Māgandiyā. The king takes his bow, which requires a thousand soldiers to string, and shoots a poisoned arrow at Sāmāvatī's breast. But so great is the power of

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Sāmāvatī's love that the arrow turns back, and as it were penetrates the king's heart. Thereupon the king prostrates himself at Sāmāvatī's feet and cries out, "Be thou my refuge!" Sāmāvatī replies, "In whom I myself have sought refuge, in him do thou also seek refuge." The king then seeks refuge in the Buddha, the Law, and the Order, and gives generous gifts.

Burning of Sāmāvatī and punishment of Māgandiyā. Māgandiyā then instigates her uncle to set fire to Sāmāvatī's palace. Sāmāvatī and her five hundred attendants perish in the flames. The king, learning that Māgandiyā is the guilty person, causes her to be tortured and put to death, together with all her kinsfolk and friends. The Buddha then relates the following

Stories of the Past: Sāmāvatī and her attendants were burned to death because in a previous existence they attempted to burn a Private Buddha to death. Khujjuttarā became a hunchback by mocking a Private Buddha, attained the Fruit of Conversion by waiting upon some Private Buddhas, and became an errand-girl because she once asked a nun to do a menial service for her.

In conclusion the Buddha declares that the Heedless, though they live a hundred years, are yet dead; that the Heedful, whether they be dead or alive, are yet alive. Māgandiyā, while she yet lived, was dead already; Sāmāvatī and her attendants, though they be dead, yet are they alive. The Heedful never die.

2. The voice of a rich man [ii. 4 = 24]. The plague breaks out in Rājagaha, and the principal treasurer and his wife are attacked. Realizing that they are about to die, they bid farewell to their son Kumbhaghosaka, directing him to flee for his life and return later and dig up their treasure. The son spends twelve years in a jungle, returns, and finds the treasure undisturbed. But reflecting that since no one knows him, he may be subjected to annoyance if he digs it up and begins to spend it, he decides to make his own living, and obtains a position as a foreman. One day the king hears his voice, and exclaims, "That is the voice of some rich man." A female slave overhears the remark and offers for a consideration to make the king master of his wealth. She obtains lodging for herself and daughter in Kumbhaghosaka's house, and seduces Kumbhaghosaka to violate her daughter. She then contracts a marriage between the two, and Kumbhaghosaka is obliged to dig up some of the treasure to defray the expenses of the wedding festivities. In this way the whole story comes out. But the king, instead of confiscating Kumbhaghosaka's wealth, praises him for his wisdom, confirms him in his inheritance, and gives him his daughter in marriage.

3. Little Wayman [ii. 5 = 25].

3 a. Birth of Little Wayman. The daughter of a treasurer of Rājagaha yields her chastity to a slave, and fearing that she will be discovered, runs away with him. When the time of her delivery is at hand, she expresses a desire to return to her parents. But her lover, fearing to accompany her, puts her off from day to day, until finally she takes matters into her own hands and starts out alone. The pains of travail come upon her by the way, and she gives birth to a son, whom she therefore calls Wayman. After a time the same thing happens again. The younger son is called Little Wayman, the older Big Wayman. Big Wayman, hearing his playmates speak of their uncles and grandfathers, asks his mother whether he has any, and if so, why they do not go to see them. The mother suggests to the father that they pay her parents a visit, and the father consents to accompany her as far as the city. Her parents refuse to see her, but receive the children into their household. Big Wayman accompanies his grandfather to hear the Teacher, and one day expresses a desire to become a monk.

3 b. Little Wayman as a monk. Big Wayman is received into the Order, attains Arahatship, and in turn receives Little Wayman into the Order. Little Wayman, in consequence of having ridiculed a dullard monk in a previous existence, is unable to

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master a single Stanza in the course of four months, and is therefore expelled from the monastery by his brother. Little Wayman, however, does not abandon the religious life. One day Jīvaka Komārabhacca invites the five hundred monks to take a meal with him. Big Wayman accepts in behalf of all but Little Wayman. Little Wayman, hearing his brother speak thus, decides to return to the world. The Teacher, aware of his intention, conducts him into the Perfumed Chamber, gives him a cloth, and directs him to face the East, rub the cloth, and say, "Removal of Impurity!" After Little Wayman has rubbed the cloth for a time, he observes that it has become soiled, and thus acquires a sense of Impermanence. The Teacher appears to him and says, "Impurity is Lust, Hatred, Delusion; remove them." Little Wayman immediately attains Arahatship.

When Jīvaka offers Water of Donation to the Teacher, the latter informs him that there are monks in the monastery. Jīvaka sends a servant to find out. At that moment Little Wayman by an exercise of supernatural power fills the Mango Grove with a thousand monks. The servant returns with the news that the Grove is full of monks. The Teacher directs him to summon Little Wayman. The servant goes to the Grove and calls out, "Little Wayman, come hither!" At this the cry goes up from a thousand throats, "Here I am!" The servant returns and makes his report to the Teacher. The Teacher directs him to take by the hand the first who says that he is Little Wayman. The rest immediately vanish, and the servant returns with his man. After the meal Little Wayman returns thanks, and the Teacher and his monks withdraw. In the evening the monks discuss the incidents of the day. The Teacher informs them that in a previous existence also Little Wayman was a dullard and won success through his assistance. So saying, he relates the following

3 c. Story of the Past: The world-renowned teacher, the young man, and the King of Benāres. A young man of Benāres once went to Takkasilā and became the pupil of a world-renowned teacher. Although faithful to duty, he was such a dullard that after a long term of residence he was unable to repeat a single Stanza. Finally he becomes discouraged and decides to go back home. His teacher, grateful to him for the assistance he has rendered him, teaches him a charm, telling him that it will insure him a living, and directing him to repeat it over and over again to avoid the possibility of forgetting it. And this is the charm: "You 're rubbing! you 're rubbing! why are you rubbing? I know too!" Shortly after the young man's return to Benāres, the King of Benāres makes an examination of his own thoughts, words, and deeds, to discover whether he has been guilty of any fault. Seeing no fault, but reflecting that one never sees his own faults, he decides to ascertain the candid opinion of his subjects, and for this purpose puts on a disguise and goes about the streets eavesdropping. The first house the king comes to is that of the young man. The king observes that some tunnel-thieves are in the act of breaking into the house. The noise awakens the young man, who begins to repeat his charm, and the thieves flee.

The king, seeing the thieves fleeing and hearing the words of the charm, makes note of the house, and on the following day sends for the young man, learns the charm from him, and gives him a thousand pieces of money. That very day the Prime Minister goes to the royal barber, gives him a thousand pieces of money, and says to him, "The next time you shave the king, cut his throat; then you shall be Prime Minister, and I shall be king." The barber agrees to the bargain. While the barber is sharpening his razor, the king begins to repeat the charm. The barber, thinking that the king is aware of his intention to kill him, throws away his razor, falls at the feet of the king in terror, and begs the king to pardon him. The king thereupon compels the barber to reveal the plot, banishes the Prime Minister, and appoints in his place the young man who taught him the charm. At that time Little Wayman was the young man, and the Buddha was the world-renowned teacher.

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4. Simpletons' Holiday [ii. 6–7 = 26–27]. On Simpletons' Holiday it was the practice of ignorant people who knew no better to give themselves up to license for a period of seven days, uttering all manner of coarse talk, and desisting only on the payment of bribes. During this period of disorder, the Teacher and the monks remained within the monastery.

5. Kassapa the Great [ii. 8 = 28]. On a certain occasion Elder Kassapa the Great endeavors by the exercise of Supernatural Vision to obtain comprehension of Birth and Rebirth. The Teacher appears to him and admonishes him that only a Buddha is able to comprehend the Totality of Existences.

6. Two brethren [ii. 9 = 29]. Two brethren obtain a Subject of Meditation from the Teacher and retire to the forest. One of them is heedful, and attains Arahatship; the other is heedless and lazy. The Teacher praises the heedful monk and rebukes the heedless monk.

7. How Magha became Sakka [ii. 10 = 30].

7 a. Story of the Present: Mahāli's question. A Licchavi prince named Mahāli comes to the Teacher and asks him whether he has ever seen Sakka. The Teacher replies in the affirmative, tells Mahāli how Sakka came to receive his Seven Titles, and enumerates the Seven Vows by the performance of which Sakka attained Sakkaship. Mahāli desires to hear the whole story. The Teacher thereupon relates the following

7 b. Story of the Past: How Magha became Sakka. Once upon a time a youth named Magha went about his native village in the kingdom of Magadha doing all manner of good works, and in the course of time gathered others about him, until finally there were thirty-three persons in the village keeping the Five Precepts and doing works of merit. The village headman took a dislike to them and arraigned them before the king, alleging that they were a company of robbers. The king ordered them to be trampled by elephants. But the elephants refused to trample them. The king then summoned the youths, told them the charge the village headman had brought against them, and asked them what they had to say. On hearing their story, he asked them to pardon him, made the village headman their slave, gave them a riding-elephant, and placed the entire resources of the village at their disposal.

At this the youths rejoiced greatly, and resolved to abound yet more in good works. Summoning a carpenter, they caused him to erect a rest-house at the junction of four highways. Because they had lost all desire for women, they refused to allow women to share in the work. Now there were four women living in Magha's house, Joy, Thoughtful, Goodness, and Wellborn. Goodness bribed the carpenter to give her the chief share in the building of the rest-house. The carpenter gave her the pinnacle. The thirty-three youths built thirty-three seats. Magha planted an Ebony-tree, and under the tree set up a stone seat. Joy provided a bathing-pool, and Thoughtful a flower-garden. Wellborn, thinking it a sufficient distinction to be a cousin of Magha, did nothing but adorn herself. Magha, having fulfilled the Seven Vows, was reborn as Sakka king of gods. Magha's companions were also reborn there, the carpenter being reborn as Vissakamma.

Now at this time there were Asuras dwelling in the World of the Thirty-three, and when they learned that new gods had been reborn there, they prepared strong drink for them. Sakka forbade his companions to touch it, and they obeyed him; but the Asuras got very drunk. Then Sakka gave the signal, and his companions picked up the Asuras by the heels and flung them head-foremost into the abyss. Thereupon there sprang up at the foot of Mount Sineru the Palace of the Asuras and the Tree that is called Pied Trumpet Flower. And when the conflict between the Gods and the Asuras was over, and the Asuras had been defeated, there sprang into

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existence the City of the Thirty-three, crowned with a magnificent palace called the Palace of Victory. A Coral-tree sprang up to correspond with the Ebony-tree which Magha had planted, and at the foot thereof, to correspond with the stone seat he had set up, stood Sakka's Yellowstone Throne. The elephant was reborn as Erāvaṇa. Erāvaṇa created gigantic water-pots for each member of Sakka's retinue. When Goodness, Joy, and Thoughtful died, they were reborn in the World of the Thirty-three; and as the fruit of their good works there arose a mansion named Goodness, a bathing-pool named Joy, and a creeper-grove named Thoughtful.

When Wellborn died, she was reborn as a crane in a mountain cave. Sakka went to her in disguise, conducted her to the World of the Thirty-three, let her see her former companions, and assured her that she could attain equal happiness by keeping the Five Precepts. This she promised to do. After a few days Sakka, desiring to test her sincerity, lay down on the sand in the form of a fish. The crane, believing it to be dead, took it in her beak. As she was about to swallow it, the fish wriggled its tail. The crane immediately dropped it. Three times Sakka employed this stratagem, and three times the crane, discovering that the fish was alive, refused to eat it. Sakka resumed his proper form, praised the crane, and departed. At the end of her existence as a crane, Wellborn was reborn in Benāres as a potter's daughter. Sakka disguised himself as a peddler, filled a cart with jewels in the form of cucumbers, and drove into the city, offering to give his cucumbers to whoever kept the Precepts. Only the potter's daughter understands his meaning. Sakka reveals himself to her, gives her the jewels, praises her, and departs.

At the end of her existence as a potter's daughter, Wellborn is reborn in the World of the Asuras as the daughter of Vepacitti, king of the Asuras and a bitter enemy of Sakka. One day Vepacitti assembles the hosts of the Asuras and directs his daughter to choose a husband. Sakka, disguised as an aged Asura, sits down in the outer circle of the assembly. The maiden immediately throws the wreath of flowers over his head. Sakka takes her by the hand, shouts out, "I am Sakka," and flies up into the air. The Asuras cry out, "We have been fooled by old Sakka," and start up in pursuit. Sakka's charioteer Mātali brings up the chariot Victory, and Sakka, after assisting Wellborn to mount, sets out for the City of the Gods. When they reach the forest of the Silk-cotton Trees, the fledglings of the Garuḍa birds, fearing that they will be crushed, shriek aloud. Sakka thereupon commands, "Let not these creatures perish on my account; turn back the chariot." The Asuras abandon the pursuit, and Sakka bears Wellborn to the City of the Gods.

8. A monk attains Arahatship [ii. 11 = 31]. A monk who has been unsuccessful in the Practice of Meditation sees a forest-fire. Hastily climbing a bare mountain, he watches the fire, and concentrates his mind on the following thought, "Even as this fire advances, consuming all obstacles both great and small, so also ought I to advance, consuming all obstacles both great and small by the Fire of Knowledge of the Noble Path." He immediately attains Arahatship.

9. Tissa of the Market-town [ii. 12 = 32]. Tissa of the Market-town acquires the reputation of being frugal, contented, pure, resolute. The Teacher remarks that Tissa's good qualities are the result of association with himself, and relates the following

9 a. Story of the Past: Sakka and the parrot. Once upon a time many parrots lived in a grove of fig-trees. The king-parrot, when the fruits of the tree in which he lived had withered away, ate whatever he found remaining, and being very happy and contented, remained where he was. Sakka determined to put him to the test, and by his supernatural power withered up the tree. Perceiving that this made no difference at all to the Parrot, Sakka decided to grant him a boon. Accordingly, disguised as a royal goose, he went to the parrot and asked him why his heart delighted in a tree that was withered and rotten. The parrot replied, "This tree has

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been good to me in the past. Why should I desert it now?" Thereupon Sakka caused the tree to bloom anew and to bear ambrosial fruit.

Book III. Thoughts, Citta Vagga

1. Elder Meghiya [iii. 1–2 = 33–34]. By reason of attachment to the Three Evil Thoughts, Elder Meghiya is unable to practice Exertion. The Teacher admonishes him that a monk must never permit himself to be controlled by his thoughts.

2. The mind-reader [iii. 3 = 35]. A lay sister provides a company of monks with food and lodging during the rainy season. The monks instruct her in the Practice of Meditation, and she attains Arahatship together with the Supernatural Faculties. As she is thus able to read their thoughts, she is so successful in her ministrations that in no long time they too attain Arahatship. The monks return to the Teacher loud in their praises of the lay sister, remarking that no sooner did they wish for such and such food than she immediately supplied it. A certain monk, overhearing the remark, desires himself to enjoy so pleasant an experience. Accordingly he obtains a Subject of Meditation from the Teacher, and goes to her house. He finds everything exactly as represented, but fearing that should he entertain a single sinful thought, the lay sister might seize him by the topknot and do him harm, returns to the Teacher. The Teacher admonishes him to control his thoughts, and sends him back. In only a few days the Elder attains Arahatship. Calling up before his mind ninety-nine previous existences, he perceives that in each of these existences the lay sister murdered him. "Oh, what a sinner she has been!" thinks he. At the same moment the lay sister, sitting in her own chamber, becomes aware of what is passing through his mind. "Call up one more existence," says she. By the power of Supernatural Audition the monk immediately hears what she says. Calling up before his mind the hundredth existence, he perceives that she spared his life. Thereat he rejoices greatly, and straightway passes into Nibbāna.

3. A discontented monk [iii. 4 = 36]. A faithful layman becomes a monk, but soon grows discontented over the multitudinous duties imposed upon him. The Teacher admonishes him that if he will only guard his thoughts, everything else will take care of itself.

4. Nephew Saṅgharakkhita [iii. 5 = 37]. Nephew Saṅgharakkhita presents Uncle Saṅgharakkhita with a set of robes. The uncle, having already a complete set of robes, declines the present. The nephew is so disappointed that he resolves to return to the life of a householder. As he stands beside his uncle, fanning him, he ponders ways and means of earning a living. Finally the following thought occurs to him, "I will sell this robe and buy a she-goat. I will sell the she-goat's young and accumulate some capital. Then I will get me a wife. She will bear me a son, and I will name him after my uncle. Then I will set out with son and wife to visit my uncle. My wife will insist on carrying the child, and lacking the necessary strength, will let him fall. I will then beat her with my stick." So saying, the nephew swings his fan and brings it down on the head of his uncle. The latter rebukes him, and he starts to run away. But young monks run after him, catch him, and bring him before the Teacher. The Teacher admonishes him to control his thoughts.

5. Elder Thought-controlled [iii. 6–7 = 38–39]. A youth of Sāvatthi becomes a monk to obtain an easy livelihood. Tiring of the monastic life, he returns to the world. Six times he becomes a monk, and as many times returns to the world. The monks therefore call him Thought-controlled, Cittahattha. In the meantime his wife becomes pregnant. For the seventh time he decides to become a monk. As he enters his room to put on his yellow robe, he sees his wife abed and asleep. Her appearance is so repulsive to him that he then and there grasps the thought of Im-

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permanence and Suffering. In a very few days he attains Arahatship. The monks express surprise that a youth predestined to Arahatship should abandon the monastic life so many times. The Teacher remarks that in a previous existence he, the Teacher, did the same thing himself, and relates the following

5 a. Story of the Past: Kuddāla and his spade. A wise man named Kuddāla once renounced the monastic life six times, all because of a blunt spade which he had used to till the ground. Finally Kuddāla made up his mind to put temptation out of his way. So taking the spade to the bank of the Ganges, he closed his eyes and threw it into the water. As he did so, he cried with a loud voice, "I have conquered!" At that moment along came the King of Benāres, returning from a successful campaign. The king heard Kuddāla's exclamation of triumph, and asked him what he meant. Kuddāla replied, "The victory you have won will have to be won again. But I have conquered the enemy Desire, and he will never conquer me again." Kuddāla preached the Law to the king, whereupon the king and his retinue retired from the world, his royal enemy shortly afterwards following his example.

6. Monks and tree-spirits [iii. 8 = 40]. Five hundred monks obtain a Subject of Meditation from the Teacher and retire to a forest to meditate. Tree-spirits, desiring to get rid of the monks, cause them to see bodiless heads and headless trunks, to hear voices of demons, and to catch all manner of diseases. The monks return to the Teacher and relate their experiences. "I will provide you with a Weapon," replies the Teacher. Thereupon he recites the Metta Sutta, and instructs the monks to return to the forest and do the same. The monks follow his instructions, the hearts of the tree-spirits are suffused with love, and the monks quickly attain Insight.

7. Cruelty a cause of boils [iii. 9 = 41]. Tissa is attacked by boils, and his condition becomes so desperate that his fellow-residents, unable to do anything for him, cast him out, and he lies on the ground without a protector. The Buddha goes to him, and bathes him with warm water, alleviating his sufferings. Then he preaches to him, and he attains Arahatship. The monks express surprise that a youth predestined to Arahatship should be visited with such an affliction. The Buddha informs them that it is the result of evil deeds committed in a previous existence, and relates the following

7 a. Story of the Past: The cruel fowler. A fowler, fearing that if he killed and kept the birds he did not sell, they would rot, and desiring to prevent his captive birds from taking flight, used to break their bones and pile the birds in a heap. One day he gave alms to a monk. The fowler was Tissa. Because of his cruelty, he suffered from boils in a later existence; because he gave alms to a monk, he attained Arahatship.

8. Nanda the herdsman [iii. 10 = 42]. Nanda the herdsman entertains the Teacher for seven days. When the Teacher departs, Nanda accompanies him on his way for a considerable distance, and then turns back. On the way back he is hit by a stray arrow and killed. The monks remark that had the Teacher not gone to visit Nanda, the latter would have escaped death. The Teacher replies that under no circumstances could Nanda have escaped death. (No one asks the Teacher about Nanda's deed in a previous existence, and therefore the Teacher says nothing about it.)

9. Mother of two and father of two [iii. 11 = 43]. A treasurer's son named Soreyya, accompanied by a friend, drives out of the city of Soreyya to bathe. Soreyya, seeing Elder Mahā Kaccāyana putting on his mantle, thinks to himself, "Oh, that this Elder might become my wife! Else may the hue of my wife's body become like the hue of his body!" Instantly Soreyya is transformed into a woman. The woman Soreyyā goes to Takkasilā, is married to the son of a treasurer of that city, and becomes the mother of two sons. (There are no men who have not been women at some time or other; and no women who have not, at some time or other, been men. Elder Ānanda

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once committed adultery in an existence as a blacksmith, and as a result spent many existences as a woman. Women may obtain rebirth as men by performing works of merit.) So the woman Soreyyā, who as the man Soreyya was already the father of two sons, becomes the mother of two more, making four children in all. At this time Soreyya's carriage-companion comes to Takkasilā and is entertained by the woman Soreyyā. The guest expresses surprise that his host should be so kind to him, and inquires whether she knows him. Soreyyā then tells him the whole story. The guest suggests that Soreyyā beg the Elder's pardon, assuring her that if she will do so, everything will be all right again. Soreyyā begs the Elder's pardon, and is instantly transformed into a man again. The Elder admits Soreyya to the Order. Soreyya commits the two sons of whom he is the mother to the care of their father, and returns to Sāvatthi with the Elder. When the inhabitants learn what has happened, they are much excited, and come to Soreyya and ask him, "You are the mother of two sons, and the father of two as well; for which pair of sons have you the stronger affection?" Soreyya replies, "For the sons of whom I am the mother." Subsequently he attains Arahatship. Then he replies, "My affections are set on no one." The Teacher praises him for his reply.

Book IV. Flowers, Puppha Vagga

1. The soil of the heart [iv. 1–2 = 44–45]. The Teacher rebukes a company of monks who are discussing different varieties of soil, telling them that they might better be occupied with tilling the soil of the heart.

2. A monk attains Arahatship [iv. 3 = 46]. A monk who has been unsuccessful in the Practice of Meditation, seeing a mirage, concentrates his mind on the following thought, "Even as this mirage appears substantial to those that are far off, but vanishes on nearer approach, so also is this existence unsubstantial by reason of birth and decay." Seeing a waterfall, he reflects, "Just as these bubbles of foam form and burst, so also is this existence formed and so also does it burst." He immediately attains Arahatship.

3. Viḍūḍabha wreaks vengeance on the Sākiyas [iv. 4 = 47]. At Sāvatthi lives Prince Pasenadi, son of the King of Kosala; at Vesāli, Prince Mahāli, of the Licchavi line; at Kusinārā, Prince Bandhula, son of the King of the Mallas. These three princes resort to a world-renowned teacher at Takkasilā for instruction, and, chancing to meet in a rest-house, become firm friends. After acquiring the various arts, they take leave of their teacher and return to their homes. The King of Kosala is so pleased with his son's attainments that he makes him king. Mahāli devotes himself to the task of educating the Licchavi princes, but over-exerts himself and loses the sight of his eyes. The princes erect a gate for him, and remain his devoted pupils. Bandhula receives a slight at the hands of the Malla princes, which makes him so angry that he determines to kill them and seize the throne. Informed by his mother and father that as the kingdom of the Mallas is an hereditary kingdom, his plan is bound to fail, he goes to Sāvatthi and takes up his residence in the household of his friend King Pasenadi. Pasenadi makes him Commander-in-chief of his army.

One day King Pasenadi sees several thousand monks pass through the street. Learning that they are on their way to breakfast at the houses of Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā, and Suppavāsā, the king goes to the Teacher and asks for the privilege of entertaining the monks. For seven days the king gives alms to the Teacher and the Congregation of Monks; and on the seventh day asks the Teacher to come regularly to his house thereafter. The Teacher declines the invitation on the ground that many desire the Buddhas to visit them, and sends Ānanda in his place. For seven days the king serves Ānanda and his monks in person, but on the following

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days is so inattentive to their needs that they drop off one by one, until finally Ānanda alone is left. At this the king is much offended, and goes to the Teacher and complains. The Teacher exonerates the monks from blame, and tells the king frankly that the monks lack confidence in him. Then, addressing the monks, the Teacher explains that a family must possess Nine Distinctive Marks to be entitled to the privilege of entertaining monks. Continuing, he remarks that just so in times past wise men went to a place worthy of their confidence. So saying, he relates the following

3 a. Story of the Past: Kesava, Kappa, Nārada, and the King of Benāres. A king named Kesava once renounced his throne, and together with five hundred retainers adopted the life of an ascetic. Kappa, the keeper of his jewels, also retired from the world and became his pupil. Kesava accepted the offer of the King of Benāres to entertain him and his retinue during the season of the rains. But elephants so annoyed the monks with their cries that the monks dropped off one by one, until finally Kesava was left alone with his pupil Kappa. After a time even Kappa was unable to stand the noise any longer, and left his master. Thereupon Kesava fell sick, and begged the king to send him back to his pupils. The king immediately did so, sending Nārada and three other ministers with him. Kesava immediately recovered his health. When Nārada asked him how he liked an ascetic's fare, after eating the rich food of a king, Kesava replied that he was now completely happy, since, after all, a sense of security and confidence is the main thing. **End of Story of the Past.**

Thereupon King Pasenadi bethinks himself how best to regain the confidence of the monks. Concluding that the best way is to take to himself as wife the daughter of some kinsman of the Buddha, he sends ambassadors to the Sākiyas, requesting one of their daughters in marriage. The King of the Sākiyas sends Vāsabhakhattiyā, daughter of Mahā Nāma by a slave-woman. King Pasenadi marries her, and in the course of time she becomes the mother of a son. Pasenadi sends word to his grandmother to give the child a name. She selects the name Vallabha (Beloved); but the messenger, being a little deaf, understands her to say Viḍūḍabha, and so reports to the king. Accordingly the child is named Viḍūḍabha. When Viḍūḍabha is seven years old, he begins to ask his mother questions about her family; and one day, when he has reached the age of sixteen, he expresses the wish to visit his grandparents. Vāsabhakhattiyā reluctantly consents to let him go, taking the precaution to send ahead of him the following letter, "I am happy where I am; for the sake of my husband, say nothing to him." Viḍūḍabha sets out with a large retinue.

When the Sākiya princes learn of Viḍūḍabha's approaching visit, they decide not to render homage to him, and therefore send away all of the princes who are younger than he. When Viḍūḍabha inquires why no one renders homage to him, it is explained to him that all those about him are his seniors. One day, however, a female slave, while engaged in scrubbing Viḍūḍabha's seat, remarks contemptuously, "The seat of the son of the slave-woman Vāsabhakhattiyā!" A soldier overhears the remark, and in a short time it becomes common gossip. When it comes to the ears of Viḍūḍabha, he swears the following oath, "As these Sākiyas now wash my bench with water, so will I, when I become king, wash it with their blood!" When Viḍūḍabha returns to Sāvatthi, and King Pasenadi learns that Vāsabhakhattiyā is really the daughter of a slave-woman, he is filled with rage, and degrades Viḍūḍabha and his mother to the position of slaves. Later, however, on the strength of the Buddha's declaration that the family of the father affords the only true measure of social position, the king restores them to their former rank.

At this time Bandhula, Commander-in-chief of King Pasenadi's army, dismisses his wife Mallikā on the ground of barrenness. The Teacher bids her return to her husband, and straightway she conceives a child. One day the longing of pregnancy

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comes upon her, and she says to her husband, "I long to bathe in the lotus tank of Vesāli, and to drink the water thereof." Bandhula takes his bow, which requires a thousand men to string, assists Mallikā to mount the chariot, and drives to Vesāli. Driving away the guards, and tearing down the iron grating about the tank, he admits his wife to the lotus tank; and when she has bathed and drunk, drives back by the way he came. The Licchavi princes, angered by Bandhula's insolence, mount their chariots, five hundred strong, and set out to capture Bandhula. Bandhula waits until the file of chariots is so straight that but one chariot-front appears to view; and then, stringing his mighty bow, shoots an arrow. The arrow passes through the body of every one of the five hundred men. Notwithstanding, they continue the pursuit. But Bandhula stops his chariot and cries out, "You are all dead men! I will not fight with the dead." "Do we look like dead men?" "Loosen the girdle of your leader." They do so, and immediately he falls down dead. The rest return to their homes, arrange their affairs for death, and take off their armor, whereupon they all fall down dead.

Sixteen times Mallikā bears twin sons to Bandhula, and all of them become mighty men. Bandhula by his upright conduct incurs the enmity of unjust judges, who go to the king and accuse him of disloyalty. The king orders Bandhula and his sons to proceed to the frontier to put down an insurrection, and at the same time suborns men to kill them on their return. Thus Bandhula and his sons are murdered. News of the murder is brought to Mallikā on the morning of the day on which she has invited the Chief Disciples to be her guests. During the meal one of the servants drops a dish and breaks it. Sāriputta says to her, "Heed it not." Mallikā draws from a fold of her dress the letter she received that morning, and replies, "If I heed not the murder of my husband and my two and thirty sons, I am not likely to heed the breaking of a mere dish." Mallikā addresses her sons' wives, assuring them that as their husbands had lived blameless lives, their sudden end must be understood as the fruit of evil deeds committed in previous existences, and urging them to cherish no bitter feelings against the king. The king, upon learning that the charges brought against Bandhula are false, makes such amends as he can to Mallikā.

King Pasenadi appoints to the post of Commander-in-chief a nephew of Bandhula, named Dīghakārāyaṇa. Dīghakārāyaṇa does not forget that Pasenadi caused his uncle to be murdered, and bides his time for revenge. One day, while the Teacher is in residence in a neighboring village, Pasenadi sets out with a small body-guard to pay him a visit. As the king is about to enter the Perfumed Chamber, he hands the royal insignia to Dīghakārāyaṇa. The latter immediately hastens to Sāvatthi and proclaims Viḍūḍabha king. Viḍūḍabha remembers the oath he swore against the Sākiyas, and sets out with a large force, intending to kill them all. The Teacher, aware of the impending destruction of his kinsmen, seats himself under the shade of a small tree near Kapilavatthu. Thrice Viḍūḍabha sees him and turns back. The fourth time, the Teacher, knowing that because in a previous existence his kinsmen threw poison into the water, they must needs be slain, goes no more to the tree. So Viḍūḍabha goes forth to slay his enemies. The Sākiyas, as kinsmen of the Buddha, are unwilling to slay any of their enemies, and therefore make only a show of resistance. Viḍūḍabha destroys them utterly, and washes his bench with their blood.

Mahā Nāma, rather than eat with Viḍūḍabha, commits suicide. By reason of his merit he is translated to the Abode of the Nāgas, where he remains for twelve years. Viḍūḍabha searches for him in vain, and then sets out on his return journey. At nightfall Viḍūḍabha pitches camp in the bed of the river Aciravatī. During the night a violent storm arises, the bed of the river is filled with a raging torrent, and Viḍūḍabha and his retinue perish in the waters.

4. **Husband-honorer** [iv. 5 = 48]. While the deity Garland-wearer is disporting

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himself in the Garden of the Thirty-three, one of his wives passes from that state of existence and is reborn in Sāvatthi. Remembering her former estate, she performs many works of merit, making the Earnest Wish that she may be reborn as Garland-wearer's wife. When she marries, her devotion to her husband is so marked that she becomes known as Husband-honorer. When she dies, she is reborn as Garland-wearer's wife. When she passed from the World of the Thirty-three, it was morning, and even now it is only evening. When she tells Garland-wearer that men live only a hundred years, and that, in spite of the shortness of human life, men are ever heedless, he is greatly surprised and perturbed. The Teacher, drawing a lesson from Husband-honorer's life, warns the monks of the shortness of human life.

5. **Niggardly Kosiya** [iv. 6 = 49]. A niggardly treasurer desires to eat a cake, but for fear of having to share it with his neighbors, compels his wife to do the cooking on the seventh storey of his house. The Teacher bids Moggallāna transport the treasurer, his wife, and the cake to Jetavana. All of a sudden the treasurer sees Moggallāna, poised in the air, looking in through the window. Moggallāna indicates that he wishes to have something to eat. The treasurer blusters and threatens and refuses to give him anything. Finally, in hope of getting rid of the Elder, the treasurer bids his wife cook one little cake for him. But each cake his wife cooks grows bigger than the previous one, and when his wife tries to take a single cake from the basket, the cakes all stick together. In despair the treasurer presents cakes, basket, and all, to the Elder. The Elder preaches the Law to the treasurer and his wife, dwelling on the importance of almsgiving, and then transports the treasurer, his wife, and the cakes to Jetavana. The Teacher and his five hundred monks eat as much as they desire, and yet there is no end to the cakes that remain. After listening to the Teacher, the treasurer and his wife are established in the Fruit of Conversion, and the treasurer spends his entire wealth in the Religion of the Buddha. The Teacher informs the monks that this is not the first time Moggallāna has converted the treasurer, and relates the Illīsa Jataka.

6. **Pāṭhika the Naked Ascetic** [iv. 7 = 50]. A Naked Ascetic seeks to prevent the wife of a certain householder from hearing the Buddha. Accordingly she decides to invite the Teacher to her house, and sends her young son to deliver the message. The Naked Ascetic discovers where the boy is going, and tells him to give the Teacher wrong directions, assuring him that if the Teacher fails to come, both he and the boy will have all the more to eat. The boy does as the Naked Ascetic tells him, but the Teacher, knowing the way of himself, comes at the appointed time. The Naked Ascetic is greatly provoked, reviles his benefactor, and leaves the house. The Teacher, observing that the mind of his hostess is agitated, urges her to pay no attention to the sins of others, but to give heed to her own shortcomings.

7. **The king and the King of Kings** [iv. 8–9 = 51–52]. When King Pasenadi Kosala comes to pay his respects to the Teacher, Chattapāṇi withholds homage. The king is provoked, but the Teacher justifies Chattapāṇi's conduct, and the king says nothing more about it. One day the king sees Chattapāṇi pass through the courtyard, and causes him to be summoned within. Chattapāṇi lays aside his parasol and sandals, and comes into the king's presence without them. The king remarks that at last Chattapāṇi seems to have found out that he is a king. Chattapāṇi replies that he always knew it. The king then asks him why he withheld homage on the day when he went to see the Teacher. Chattapāṇi replies that since he was seated in the presence of the King of Kings, it was not fitting that he should rise on seeing the king of one of his provinces. The king, satisfied by his answer, asks Chattapāṇi to preach the Law in the women's apartments. Chattapāṇi, not being a monk, declines. At the request of the king, the Teacher deputes Ānanda to preach in the palace. Mallikā learns quickly, but Vāsabhakhattiyā makes little progress.

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8. Marriage of Visākhā [iv. 10 = 53]. Visākhā is the daughter of Dhanañjaya, a treasurer of the city of Bhaddiya. Dhanañjaya, at the request of King Pasenadi Kosala, removes to the kingdom of Kosala, and settles in Sāketa, not far from Sāvatthi. By this time Visākhā, who attained the Fruit of Conversion at the age of seven, has reached marriageable age. At Sāvatthi lives Puṇṇavaddhana, son of the treasurer Migāra. Puṇṇavaddhana agrees to marry a girl possessed of the Five Beauties, if such can be found. Eight Brahmans devote themselves to the task of finding such a girl, and one day, seeing Visākhā, and discovering that she is possessed of the Five Beauties, go to her father and ask her hand in marriage. Dhanañjaya consents, and the Brahmans inform Migāra. Migāra and Pasenadi, accompanied by their retinues, pay a visit to Dhanañjaya. In the meantime Dhanañjaya causes a magnificent parure to be made for his daughter, and provides her with a splendid dowry. When it is time for Visākhā to go, her father enjoins upon her the observance of the following Ten Injunctions: The indoor fire is not to be carried outside; the outdoor fire is not to be carried inside; give only to him that gives; give not to him that gives not; give both to him that gives, and to him that gives not; sit happily; eat happily; sleep happily; tend the fire; honor the household divinities. Migāra happens to be sitting in the next room, and overhears all that Dhanañjaya says. Dhanañjaya then appoints eight sponsors for Visākhā, and directs them to try her in case any charges are brought against her. He then entrusts her to the care of King Pasenadi and the treasurer, who return with her to Sāvatthi. So Visākhā, arrayed in her magnificent parure, and accompanied by a splendid retinue, enters Sāvatthi in the train of the king, and immediately wins the hearts of all the inhabitants.

That night Visākhā's thoroughbred mare gives birth to a foal, whereupon Visākhā rises from her bed, goes to the stable, and bathes the mare. At this her father-in-law is much displeased. Now Migāra is a supporter of the Naked Ascetics of the Jain Order, and when the Naked Ascetics learn that a disciple of the monk Gotama has become the wife of his son, they urge him to expel her from the house. Subsequently, at the close of a day on which Migāra has entertained the Naked Ascetics, he overhears Visākhā remark that he is eating "stale fare." Migāra then and there orders her out of the house. Visākhā, however, claims the right of being tried before her eight sponsors. Accordingly Migāra causes the sponsors to be summoned, and brings three charges against his daughter-in-law: first, that she has accused him of eating what is unclean; secondly, that she left the house at night; thirdly, that she has performed the work of menials. Visākhā clears herself of guilt on the first count by explaining that all she meant to say was that he was living on stale merit instead of acquiring fresh merit; she then explains that she left the house at night for the sole purpose of attending her mare; the third charge is dropped.

Migāra then asks Visākhā to explain the meaning of the Ten Injunctions. Visākhā explains them as follows: "The indoor fire is not to be carried outside," means that a wife must say nothing about the faults of her father-in-law or her husband. "The outdoor fire is not to be carried inside," means that a wife must not tell her father-in-law or her husband anything ill she hears of them. "Give only to him that gives," means that one should give only to those that return borrowed articles. "Give not to him that gives not," means that one should not give to those that do not return borrowed articles. "Give both to him that gives, and to him that gives not," means that when poor folk seek assistance, one should give to them, whether or not they are able to repay. "Sit happily," means that a wife must not remain sitting when she sees her husband or his parents. "Eat happily," means that a wife must not eat until she has served her husband and his parents. "Sleep happily," means that a wife must not go to bed in advance of her husband and his parents. "Tend the fire," means that a wife must reverence her husband and his parents as a flame of fire.

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"Honor the household divinities," means that a wife must look upon her husband and his parents as her divinities.

Thereupon Migāra, finding no fault in Visākhā, begs her to pardon him. Visākhā does so, but tells him that now that she has been cleared of all charges, it is her intention to leave his house. She consents to stay, however, on condition that she shall be allowed to entertain the Buddha. On the occasion of the Buddha's first visit, Migāra and his wife are established in the Fruit of Conversion. Visākhā's life abounds in good works, and she lives to be a hundred and twenty years old. She endeavors to sell her magnificent parure, intending to devote the proceeds to the Order; but finding that no one else is rich enough to buy it, makes up the price herself, and erects a splendid monastery. The Teacher informs the monks that Visākhā's happiness is the result of good works performed in previous existences, and relates the following

8 a. Story of the Past: Visākhā's Earnest Wish. In the dispensations of previous Buddhas, Visākhā gave alms and made the following Earnest Wish, "May I receive the Eight Boons at the hands of some future Buddha, and may I be the foremost of the women entitled to provide him with the Four Requisites."

9. Elder Ānanda's question [iv. 11–12 = 54–55]. Elder Ānanda asks the Teacher, "Is there any perfume that goes against the wind?" The Teacher replies, "Certainly, the perfume of good works."

10. Sakka gives alms to Kassapa the Great [iv. 13 = 56]. Sakka's five hundred wives endeavor to obtain the privilege of giving alms to Kassapa the Great, but the Elder refuses their request on the ground that he prefers to allow the poor to accumulate merit by so doing. When Sakka learns this, he disguises himself as an old weaver and gives alms to the Elder. When the Elder discovers that Sakka has deceived him, he reproaches him. But Sakka explains that he hopes by the performance of this and other good works to outshine certain other deities.

11. Godhika attains Nibbāna [iv. 14 = 57]. Elder Godhika, finding himself impeded in the practice of Ecstatic Meditation by a certain disease, draws a razor and cuts his throat, passing at once to Nibbāna. Māra, in the form of a pillar of smoke, seeks his rebirth-consciousness. The Buddha informs him that he is engaged in a futile task.

12. Sirigutta and Garahadinna [iv. 15–16 = 58–59]. At Sāvatthi live two friends, Sirigutta, a disciple of the Buddha, and Garahadinna, a disciple of the Naked Ascetics of the Jain Order. Garahadinna reproaches Sirigutta for visiting the monk Gotama, and urges him to transfer his allegiance to the Naked Ascetics, principally on the ground that the Naked Ascetics know everybody's thoughts, words, and actions, and can therefore tell just what is going to happen, and just what is not going to happen. Sirigutta invites the Naked Ascetics to his house, and resolves to put them to the test. Accordingly he has a ditch dug and filled with filth, ropes stretched longitudinally over the ditch, and the seats so placed, with the front legs resting on the ground, and the back legs resting on the ropes, that the instant the heretics sit down, they will be tipped over backwards and precipitated into the ditch. When the Naked Ascetics visit him, this very thing happens. Garahadinna resolves to get revenge by humiliating the Buddha and his disciples. He employs much the same stratagem, except that instead of filling the ditch with filth, he has it filled with glowing coals. But the Buddha, by an exercise of supernatural power, causes an enormous lotus-flower to spring up from the bed of coals. And sitting thereon, surrounded by his five hundred monks, he creates an abundant supply of food, and preaches the Law. Garahadinna, Sirigutta, and many others attain the Fruit of Conversion.

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Book V. The Simpleton, Bāla Vagga

1. The king and the poor man with a beautiful wife [v. 1 = 60]. King Pasenadi Kosala falls in love with the beautiful wife of a certain poor man. He determines to kill the man and take his wife. He therefore appoints the man a servant in his household, hoping that the man will commit some fault and give him a plausible excuse for killing him. Finding no fault in the man, the king orders him to go to the country of the dragons, procure water-lilies and red earth, and return to him at bathing-time. The poor man goes hastily to the country of the dragons, makes over to the dragons the merit of offerings of rice to a traveler and to the fish in the water, and implores the dragons to give him water-lilies and red earth. The king of the dragons appears to him in the guise of an old man and answers his prayer. King Pasenadi has the door of his palace closed before bathing-time, fearing that if the poor man should obtain what he sent him for, his purpose would not succeed. The poor man returns at bathing-time, and finding the door of the palace closed, places the red earth on the threshold, hangs the flowers over the door, and calls upon everybody to witness that he has executed the king's order. That night, as the king lies sleepless on his bed, consumed with passion as he thinks of the woman, he hears four terrible sounds. The Brahmans play upon his fears and persuade him to order the sacrifice of every kind of living creature. Queen Mallikā rebukes him for his credulity and conducts him to the Buddha. The Buddha informs the king that the sounds he heard were uttered by sinners in torment, and relates the following

1 a. Story of the Past: The Hell Pot. In the dispensation of the Buddha Kassapa, four sons of wealthy merchants committed adultery for twenty thousand years. When they died, they were reborn in the Avīci hell, where they suffered torment during the interval between two Buddhas. Since the fruit of their evil deeds was not yet exhausted, they were reborn in the Hell Pot. In the course of thirty thousand years they reached the bottom, and after thirty thousand years more they came to the rim. Desiring to give expression of their remorse, they opened their lips and began to speak. But after uttering one single syllable apiece, they flopped over and sank back again into the Hell Pot. The Buddha completed the stanzas which the four sinners had left uncompleted; and the king, brought to a realization of his wickedness, resolved nevermore to set his heart on another man's wife. The king ordered the release of the victims brought for the sacrifice. The Buddha informed the monks that it was not the first time Queen Mallikā had saved the lives of the innocent, and related the following

1 b. Story of the Past: The King of Benāres and Queen Dinnā. The heir apparent of the King of Benāres vowed to offer the blood of a hundred kings and a hundred queens to a tree-spirit if he came into the kingdom on the death of his father. When he became King of Benāres, he captured the hundred kings and hundred queens and prepared to fulfill his vow. Queen Dinnā, consort of King Uggasena, was great with child, and the King of Benāres therefore released her. The tree-spirit, knowing that the King of Benāres was acting on the conviction that he had captured the kings and queens with his assistance, and desiring to prevent him from carrying out his purpose, sought the advice of Sakka. Acting on Sakka's advice, the tree-spirit threatened to leave his abode on the ground that the king had violated his promise by releasing Queen Dinnā. The King of Benāres immediately summoned Queen Dinnā. Queen Dinnā refused to pay obeisance either to the King of Benāres or to the tree-spirit, and convinced the King of Benāres that the tree-spirit had had nothing to do with his success. As the Queen spoke, she first wept and then laughed. The King asked her the reason for this, and the Queen related the following

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1 c. Story of the Past: The woman who killed a ewe. In a previous state of existence, Queen Dinnā killed a ewe for food. As a punishment for this wicked deed, she was reborn in hell. Afterwards, since the fruit of her wicked deed was not yet exhausted, her own head was cut off just as many times as there were hairs in the ewe's fleece. The thought of the suffering which she had endured made her weep, and the joy which she felt over her release made her exult. The king was thus brought to a realization of the enormity of the deed he was minded to commit, and immediately ordered the release of the hundred kings and the hundred queens.

2. The rebellious pupil [v. 2 = 61]. The Elder Kassapa has two pupils. One of them performs his duties faithfully, but the other shirks his duties and seeks to take credit for work really done by his brother-pupil. One day the faithless pupil obtains food from a supporter of the Elder on the plea that the Elder has sent him for it, and then eats it himself. The Elder, discovering his deceit, rebukes him. In order to show his resentment of the rebuke, the faithless pupil sets fire to the Elder's hut. The Buddha, learning of the occurrence, informs the monks that it is not the first time he has destroyed a dwelling-place, and relates the following

2 a. Story of the Past: The monkey and the siṅgila bird, Kuṭidūsaka Jātaka. A siṅgila bird reproached a monkey for his inconstancy. The monkey, to show his resentment of the rebuke, destroyed the bird's nest. The siṅgila bird was Kassapa, and the monkey was the rebellious pupil.

3. A Jonah in the house [v. 3 = 62].

3 a. The niggardly treasurer. Ānanda, a niggardly treasurer, admonishes his son Mūlasiri not to let the pennies slip through his fingers. Some time afterwards, he shows his son his five great stores of treasure, dies, and is reborn as a monstrosity in a community of Caṇḍālas. The king appoints Mūlasiri treasurer.

3 b. Sequel: A Jonah in the house. From the day the monstrosity is born, the community of Caṇḍālas receives no more wages, and has not a mouthful of rice to eat. Concluding that this is due to the presence of a Jonah among them, the Caṇḍālas make an investigation, discover the monstrosity, and expel mother and son from the community. The monstrosity is forced to beg his food from door to door. One day he enters the house in which he once lived as master. Mūlasiri's young sons take fright at the monstrosity, and the servants seize their former master, drag him out of the house, and fling him on a pile of rubbish. Just at that moment the Buddha passes the house. The Buddha informs Mūlasiri that the monstrosity is none other than his own father. Mūlasiri will not believe him. The Buddha directs the monstrosity to point out his five stores of treasure to his son. The monstrosity does so, and Mūlasiri believes and seeks refuge in the Buddha.

4. The pickpocket [v. 4 = 63]. Two thieves go to hear the Law. One of them is converted, and the other picks a pocket. The pickpocket calls his companion a simpleton for failing to take advantage of such a golden opportunity.

5. The wise fool [v. 5 = 64]. The Elder Udāyi used to sit in the Seat of the Law after the Great Elders had left the Hall of Truth. Some visiting monks, thinking that he must be a man of learning, questioned him, and discovered that he was a simpleton.

6. From vice to virtue [v. 6 = 65]. The Buddha meets thirty youths in a grove, where they have gone seeking a woman. They at once obey the command to follow him, and in a very short time attain Arahatship. The monks comment on the suddenness of their conversion. The Teacher remarks that it is the fruit of merit acquired in a previous existence, and relates the Tuṇḍila Jātaka.

7. A leper is tempted to deny his faith [v. 7 = 66]. A leper listens to the Law and attains the Fruit of Conversion. In order to test the sincerity of his conversion, Sakka promises him limitless wealth if he will deny his faith. The leper indignantly

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refuses to do so. The leper approaches the Buddha, retires, and sets out for his home. When he has gone but a little way, he is kicked by a young heifer and killed.

7 a. Story of the Past: The four youths and the courtezan. Four youths, after taking their pleasure with a courtezan, plotted to rob and kill her. The courtezan overheard the plot, and when the youths were about to kill her, prayed that she might be reborn as an ogress, able to kill them even as they were killing her. One of these youths was the leper. The courtezan was the ogress, disguised as a heifer.

7 b. Story of the Past: The insolent youth. Suppabuddha was reborn as a leper because in a previous state of existence he had spat upon a Private Buddha.

8. A farmer is unjustly accused of theft [v. 8 = 67]. A pack of thieves rob a house, and divide their spoils in a field. One of the thieves drops in the field a purse which he has secreted in a fold of his garment, without noticing his loss. The Buddha goes to the field with the Elder Ānanda, and in the hearing of the farmer, makes a veiled reference to the purse. The farmer discovers the purse and buries it. The owners of the stolen property trail the thieves to the field, recover the purse, and accuse the farmer of having robbed the house. As the farmer is being led to the place of execution, he repeats the words uttered by the Buddha. The executioners take him to the king, and the truth comes out. Thus does the Buddha save an honest farmer from being convicted of theft on circumstantial evidence.

9. Sumana the gardener [v. 9 = 68]. One day Sumana, gardener to King Bimbisāra, honors the Buddha with eight measures of jasmine flowers intended for the king. The Buddha proclaims throughout the city the meritorious deed of the gardener, and the king rewards him with eightfold gifts.

10. Rape of Uppalavaṇṇā [v. 10 = 69]. A maiden of wondrous beauty rejects all of her suitors, becomes a nun, and attains Arahatship. She takes up her residence alone in a forest hermitage. A former suitor, learning her whereabouts, goes to the hermitage and assaults her. The Buddha preaches to the monks on the transitoriness of sinful pleasures. On a subsequent occasion the monks raise the question whether Arahats are to be blamed for gratifying their passions. The Buddha admonishes them that sexual passion no more adheres to the Arahat than a drop of water to a lotus-leaf. The Buddha persuades King Pasenadi Kosala to erect a convent for the nuns within the city, and forbids the nuns thenceforth to reside in the forest.

11. Jambuka the Naked Ascetic [v. 11 = 70].

11 a. Story of the Past: The jealous monk. In the dispensation of the Buddha Kassapa, a resident monk, jealous of the attentions of his supporter to a visiting monk, reviles him. He tells him that he might better eat excrement than eat food given him by the layman, that he might better tear out his hair than permit it to be shaved by the layman's barber, that he might better go naked than wear a robe given him by the layman, and that he might better lie on the ground than on the bed provided by the layman. The visiting monk departs without making a reply.

11 b. Story of the Present: Jambuka the Naked Ascetic. The jealous monk is reborn in a well-to-do household of Rājagaha. From the day he can walk, he refuses to eat ordinary food and eats only his own excrement. When he grows older, he goes naked and makes his bed on the ground. His parents decide that he is fit to live only with the Naked Ascetics. The Naked Ascetics admit him to their Order, placing him in a pit up to his neck, and tearing out his hair with a palmyra comb. Jambuka refuses to accompany the Naked Ascetics on their rounds for alms, but waits until his brethren are out of sight, and then goes to the public jakes and makes a meal of excrement. When people come to defecate, he stands on one foot, resting the other on the knee, leaning on a rock, his mouth wide open in the direction of the wind. When people ask him why he stands in this posture, he replies that he is a wind-eater practicing austerities. He steadfastly refuses to accept food. One day, however, he

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places on the tip of his tongue with the tip of a blade of kusa grass some butter and honey, dismissing the people with the assurance that their gift will avail to their everlasting salvation. Thus he spends fifty-five years of his life. One day the Buddha visits him, taking up his abode in a cave near by. In the night the Buddha is waited upon by the Four Great Kings, Sakka, and Brahmā. On the following morning, in reply to Jambuka's questions, the Buddha proclaims his superiority to all of these deities. The Buddha then admonishes Jambuka, establishing him in Arahatship.

12. The snake-ghost and the crow-ghost [v. 12 = 71]. As Moggallāna descends Mount Vulture-peak with Lakkhaṇa, Moggallāna smiles. Lakkhaṇa asks him why he smiles. Moggallāna replies that he will tell him as soon as they are in the presence of the Teacher. When they are in the presence of the Teacher, Lakkhaṇa repeats his question. Moggallāna tells him he saw a snake-ghost all aflame. On another occasion Moggallāna saw a crow-ghost. Moggallāna asked him about his former deed, and the crow-ghost related the following

12 a. Story of the Past: The crow-ghost. "In the dispensation of the Buddha Kassapa I was a crow. I once ate three mouthfuls of food which remained over and above to monks who had eaten. As the result of this misdeed, I was reborn in the Avīci hell. Afterwards, since the fruit of my misdeed was not yet exhausted, I was reborn as a crow-ghost." **End of Story of the crow-ghost.**

The Buddha corroborates Moggallāna's statement regarding the snake-ghost, and declares that he himself saw the same ghost as he sat on the Throne of Enlightenment. The monks ask the Buddha to tell them about his former deed, and the Buddha relates the following

12 b. Story of the Past: The snake-ghost. The leaf-hut of a Private Buddha once stood on the bank of the river near Benāres, and every morning and evening the residents of the city trooped thither with offerings. In so doing, they trampled the field of a certain farmer. The farmer protested, but without avail. Finally the farmer became so angry that he set fire to the Private Buddha's hut. The people were indignant, and taking up sticks and stones, beat the farmer to death. The farmer was reborn in the Avīci hell, and afterwards was reborn as a snake-ghost.

13. The sledge-hammer ghost [v. 13 = 72]. Under the same circumstances as in the preceding story, Moggallāna sees a ghost belabored about the head with sledge-hammers. The Buddha relates the following

13 a. Story of the Past: The stone-thrower and his pupil. A cripple who was an adept at the art of throwing stones, made his living by cutting the leaves of a banyan tree in the shape of animals of various kinds. His skill attracted the attention of the king, who was troubled by a talkative house-priest. The king employed the cripple to stop the mouth of the house-priest by tossing pellets of goat's dung into the mouth of the house-priest while the latter was talking. The king was so pleased at the success of his plan, that he rewarded the cripple with eightfold gifts. The cripple's rise in the world led another man to become his pupil. The cripple admonished his pupil to hit nothing possessed of mother or father or other kin. The pupil, seeing a Private Buddha, threw a stone at him. The Private Buddha passed into Nibbāna. The indignant people beat the stone-thrower to death. He was reborn in the Avīci hell, and afterwards, as a ghost, belabored about the head with sledge-hammers.

14. Citta and Sudhamma [v. 14–15 = 73–74]. The layman Citta entertains Mahānāma and the Chief Disciples and gives generous gifts. Sudhamma, a monk resident in Citta's household, becomes jealous of the layman, and insults him. The Buddha rebukes Sudhamma and directs him to beg Citta's pardon. Sudhamma does so. Citta visits the Buddha. When he salutes the Buddha, there is a rain of flowers from heaven. Citta is honored by the Buddha, deities, and men. The Buddha relates the following

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14 a. Story of the Past: Citta's deed in a former birth. In the dispensation of the Buddha Kassapa, Citta was reborn as a hunter. One day he presented offerings of food and flowers to a monk, making the Earnest Wish that his heart might be gladdened in subsequent births by presents and by flowers rained from heaven.

15. A seven-year-old novice wins all hearts [v. 16 = 75].

15 a. Story of the Past: The poor Brahman. Sāriputta visits Mahāsena, a poor Brahman. Mahāsena, having no alms to give him, hides himself. Later on he receives a portion of rice porridge and gives it all to Sāriputta, making the Earnest Wish that he may receive happiness in the next life.

15 b. Story of the Present: The novice Tissa. Mahāsena is conceived in the womb of the wife of a supporter of the Elder Sāriputta. The expectant mother longs to entertain the monks and satisfies her longing. On the day of the child's birth he presents a blanket to Sāriputta. He is named Tissa after the Elder, whose name as a layman was Upatissa. When Tissa is seven years old, he becomes a novice of the Elder Sāriputta. For seven days his parents give alms. On the eighth day the novice accompanies the monks to the city for alms. The citizens present him with five hundred cushions and five hundred portions of food. On the following day they come to the monastery and repeat their offering. Thus in two days the novice receives a thousand cushions and a thousand portions of food. These he presents to the monks, who give him the name Tissa the Food-giver.

One day the novice notices the monks warming themselves by the fire, and invites them to accompany him to the city for blankets. So monks to the number of a thousand set out under the leadership of a seven-year-old novice. He receives five hundred blankets without the city and five hundred within. A shop-keeper, warned by a niggard that a novice is collecting blankets, hides two costly blankets. But when the novice comes in sight, the shop-keeper takes a fancy to him, and straightway presents him with the two blankets. The novice returns to the monastery with a thousand blankets, and presents them all to the monks, who give him the name Tissa the Blanket-giver.

The novice receives a Subject of Meditation from the Buddha and fares forth twenty leagues into the forest. Meeting an old man at the gate of a village, he inquires of him whether there is a forest hermitage in the neighborhood. The old man answers in the affirmative, and taking a fancy to the child, escorts him to the hermitage with the most respectful attentions. The old man then goes to the village and proclaims to the villagers that Tissa the Forest-dweller has taken up his residence at the hermitage. Thus did a novice receive four names in seven years. The novice wins the hearts of all the villagers. In the third month of residence he attains Arahatship. The Chief Disciples with a retinue of forty thousand monks visit the novice. The novice preaches the Law to the multitude. There is a difference of opinion among the supporters of the novice as to the merits of his discourse. The Buddha visits the village and reconciles their differences. The novice walks with the Buddha and talks with him. They ascend a mountain together, and the Buddha asks him what thought comes into his mind as he gazes upon the Great Ocean. The novice replies that he is reminded of the tears of sorrow which he has shed in previous births. The Buddha asks him what thought most impresses him as he dwells in his cave. The novice replies that he is reminded of the times when he has died and when his body has been laid on the ground. The Buddha remarks that there is no spot on earth where men have not died, and relates the Upasāḷhaka Jātaka.

Digression: But Elder Ānanda, in order to prevent a quarrel between his supporters over the possession of his relics, passed into Nibbāna in mid-air.

Story of the Present completed: The Buddha asks the novice his impressions of the forest. The novice replies that he has come to love the forest. The Buddha returns

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to the Jetavana, while the novice remains in the forest. The monks express surprise that the novice should renounce gain and honor to remain in the forest.

Book VI. The Wise Man, Paṇḍita Vagga

1. A poor man wins spiritual treasure [vi. 1 = 76]. Sāriputta receives into the Order a poor man who once gave him a ladleful of his food. The poor man proves to be a model disciple. The monks comment on Sāriputta's grateful recognition of the poor man's gift. The Buddha remarks that it is not the first time Sāriputta has shown himself grateful, and relates the following

1 a. Story of the Past: The grateful elephant, Alīnacitta Jātaka. An elephant runs a thorn into his foot, and some carpenters remove it. The elephant out of gratefulness serves the carpenters and presents his son to them. The grateful elephant was Sāriputta.

2. The insolent monks [vi. 2 = 77]. Certain monks are guilty of disorderly conduct. The Buddha directs the Chief Disciples to admonish and instruct them.

3. The insolent monk [vi. 3 = 78]. Elder Channa is boastful and insolent, and the Buddha can do nothing with him. After the Buddha has passed into Nibbāna, Elder Ānanda inflicts upon Channa the punishment known as "brahmadaṇḍa." Channa is overwhelmed with remorse, and in no long time attains Arahatship.

4. Kappina the Great [vi. 4 = 79].

4 a. Story of the Past: Weavers and householders. Kappina made his Earnest Wish at the feet of the Buddha Padumuttara. In a later birth he was reborn as the senior of a community of weavers. The senior weaver and his wife, assisted by the community, once entertained a thousand Private Buddhas. In the dispensation of the Buddha Kassapa, they were reborn as householders of Benāres. One day the community of householders went to hear the Law. Just then it began to rain. Unable to find shelter in the monastery, they determined to erect a monastery. When the monastery was completed, they presented it to the monks and gave abundant alms. The wife of the senior householder presented a garment of the color of anoja flowers and a casket of anoja flowers to the Buddha, and made an Earnest Wish.

4 b. Story of the Present: King Kappina and Queen Anojā. The householders are reborn in the city of Kukkuṭavatī, the senior householder and his wife as the king and queen respectively, and the others in the households of courtiers. King Kappina and his thousand courtiers and Queen Anojā and her thousand ladies-in-waiting, hearing of the appearance in the world of the Buddha, the Law, and the Order, give splendid gifts, set out to visit the Buddha, cross three rivers on dry foot by making Acts of Truth, and retire from the world. The Elder Kappina exclaims wherever he goes, "Oh happiness!" The monks conclude that he has in mind the happiness of ruling. The Buddha informs them that the Elder refers to the happiness of Nibbāna.

5. Paṇḍita the novice [vi. 5 = 80].

5 a. Story of the Past: Sakka and the poor man. A poor man and his wife, assisted by Sakka, entertain the Buddha Kassapa. A rain of jewels falls upon his house, and urns of treasure come to light therein.

5 b. Story of the Present: Paṇḍita, the seven-year-old novice. The poor man is conceived in the womb of the wife of a supporter of Elder Sāriputta. The expectant mother longs to entertain the monks and satisfies her longing. From the child's conception, those of the household who were stupid or deaf or dumb became wise, and therefore he is given the name Wiseman, Paṇḍita. When he is seven years old, he becomes a novice of Elder Sāriputta. One day he accompanies the Elder on his rounds, sees ditch-diggers, fletchers, and carpenters at work, and asks the Elder many questions. The ease with which men control inanimate things suggests to the novice

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the thought of so controlling his reason as to win Arahatship. Paṇḍita takes leave of the Elder, requesting him to bring him the choicest portions of redfish, returns to his cell, and engages in meditation. At the command of Sakka, the Four Great Kings drive the noisy birds from the monastery park and keep watch over the four quarters, and the moon and the sun stand still. Sakka guards the string of the door, and the Buddha keeps watch over the gate. The Elder brings the choicest portions of redfish, and the Teacher asks him four questions. Paṇḍita overhears the Elder's answers and attains Arahatship.

6. **Unshaken as a rock** [vi. 6 = 81]. Novices pull the hair and tweak the nose and ears of a dignified monk. The monk shows no resentment. The Buddha compares him to a solid rock.

7. **After the storm, calm** [vi. 7 = 82]. The mother of Kāṇā is so generous to the monks that she is forced to send Kāṇā to her husband empty-handed. Kāṇā's husband puts her away, and takes to himself another wife. Kāṇā, furiously angry, reviles the monks. The Buddha talks with her and calms her. The king adopts Kāṇā, and one of his nobles marries her. The Buddha informs the monks that it is not the first time he has persuaded Kāṇā to obey him, and relates the Babbu Jātaka.

8. **A pack of vagabonds** [vi. 8 = 83]. The Buddha, accompanied by five hundred monks, visits Verañjā, and at the invitation of the Brahman Verañja enters upon residence. Māra takes possession of the Brahman, and causes him to forget his obligations to the Buddha. The monks, despite the scarcity of food, live in tranquillity. The Buddha returns to Jetavana with the monks. The monks permit a pack of vagabonds to live within the monastery enclosure. The vagabonds misbehave themselves within the very shadow of the monastery. The Buddha remarks that it is not the first time these vagabonds have so conducted themselves, and relates the Vālodaka Jātaka.

9. **Husband and wife** [vi. 9 = 84]. A householder asks his wife for permission to retire from the world. His wife asks him not to do so until she has given birth to her child. He waits until the child is old enough to walk, and then asks her again. She then asks him to wait until the child comes of age. Despairing of ever getting her permission, he retires from the world, and in no long time attains Arahatship. Subsequently both son and wife follow his example.

10. **"Few there be that find it"** [vi. 10–11 = 85–86]. A company of people resolve to spend the night listening to the Law, but one after another falls away.

11. **Abandon the dark state** [vi. 12–14 = 87–89]. The Buddha admonishes fifty visiting monks.

Book VII. The Arahat, Arahanta Vagga

1. **The Tathāgata suffers not** [vii. 1 = 90]. Devadatta wounds the Buddha. Jīvaka applies an astringent, binds up the wound, and promises to return. He returns after the gate is closed, and is unable to enter. In the morning he asks the Buddha whether he did not suffer intense pain. The Buddha replies that the Tathāgata suffers not.

2. **Free from attachment** [vii. 2 = 91]. While the other monks are scalding their bowls and dyeing their robes, preparatory to setting out on an alms-pilgrimage with the Buddha, Elder Kassapa washes his robes. The other monks accuse Kassapa of being attached to the households of his kinsfolk and retainers. The Buddha directs Kassapa to remain in charge of the monastery, and reproves the other monks, telling them that Kassapa is free from attachment. He then relates the story of Kassapa's Earnest Wish in a previous birth.

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3. A monk stores food [vii. 3 = 92]. A certain monk stores food for future use. The Buddha forbids the practice.

4. The monk and the goddess [vii. 4 = 93]. A goddess, who in a previous state of existence was the daughter of Elder Anuruddha, gives him robes, and incites the villagers to give him food in abundance. The monks are offended, thinking that the Elder wishes to show how many relatives and retainers he has. The Buddha informs them that the Elder received these offerings through the supernatural power of a goddess.

5. Sakka honors a monk [vii. 5 = 94]. Sakka renders high honor to Elder Kaccāyana the Great. The monks are offended, and accuse Sakka of showing favoritism. The Buddha reproves the monks, and declares that those who, like Kaccāyana, keep the doors of their senses guarded, are dear alike to gods and men.

6. A fancied slight [vii. 6 = 95]. A monk takes a dislike to Elder Sāriputta because of a fancied slight. An assembly of the monks is convoked, the Elder enumerates his own virtues, and everything ends well.

7. The loss of an eye [vii. 7 = 96]. A certain Elder accidentally puts out the eye of his novice. The novice, however, shows neither anger nor resentment. The Buddha praises the novice for his self-restraint.

8. Not by the faith of another [vii. 8 = 97]. The Buddha asks Sāriputta whether he believes that faith terminates in the Deathless. Sāriputta answers that he does not go by the faith of the Exalted One in this matter. The monks misunderstand his answer and accuse him of refusing to believe the words of the Buddha. The Buddha corrects their mistake and informs them that Sāriputta has by himself realized the Paths and the Fruits.

9. Elder Revata of the acacia forest [vii. 9 = 98].

9 a. Revata becomes a monk. After all of Sāriputta's brothers and sisters, except his youngest brother Revata, have retired from the world, the mother seeks to bind Revata with the tie of marriage. Revata, however, outwits his mother, leaves his bride, and becomes a monk. He withdraws to an acacia forest and there attains Arahatship.

9 b. The Buddha visits Revata. The Buddha and Elder Sāriputta set out to visit Revata with a company of monks of whom Sīvali is one. The forest deities entertain the monks on the way, and Revata entertains them in the forest, all because of the merit of Sīvali. Two old monks resident in the forest complain that the Buddha shows favoritism to Revata. The Buddha, by an exercise of supernatural power, causes forgetfulness to overcome the old monks. The old monks wander hither and thither in the forest, and acacia thorns pierce their feet. The old monks stop at Visākhā's house for alms, and tell her that the discomforts of life in the acacia forest beggar description. Two young monks describe the forest as a place of heavenly delight. When the Buddha returns from the forest, Visākhā repeats to him the two contradictory statements. The Buddha declares that wherever Arahats reside, that spot is full of delight. Subsequently the monks ask the Buddha why Sīvali remained in his mother's womb for seven days and seven months and seven years; why he was tormented in hell; and how he came to reach the pinnacle of gain and honor. The Buddha relates the following

9 c. Story of the Past: The offering of honey and the siege of a city. In the dispensation of the Buddha Vipassī, a king and his subjects vie with one another in making offerings to the Buddha. A certain countryman buys a comb of honey for a thousand pieces of money and presents it to the Buddha. In a later existence as King of Benāres, he lays siege to a certain city for seven years and seven months. His mother, learning that he has blockaded the four principal gates of the city and left the lesser gates open, sends word to him to close the lesser gates and blockade the city

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completely. The king does so. On the seventh day the residents of the besieged city kill their king, and hand over the kingdom to the invader. Because Sīvali in his previous existence as a king besieged this city, he was reborn in hell, and because he closed the lesser gates he remained in the womb of his mother for seven days and seven months and seven years; because in his previous existence as a countryman he gave the comb of honey to the Buddha, he reached the pinnacle of gain and honor.

10. A courtezan tempts a monk [vii. 10 = 99]. A monk enters a garden to meditate. A courtezan goes thither to meet her lover. Her lover fails to keep his appointment. The disappointed courtezan, seeing the monk, performs indecent acts before him and arouses his passions. The Buddha appears in a vision to the monk and admonishes him. The monk attains Arahatship.

Book VIII. Thousands, Sahassa Vagga

1. A public executioner [viii. 1 = 100]. A bloodthirsty villain seeks admission to a band of thieves. The thieves refuse to admit him because of his inordinate cruelty. He ingratiates himself with a pupil of the ringleader and is finally admitted. The thieves are captured and sentenced to death. The citizens offer to spare the life of the thief who will put his brethren to death. All refuse the offer except the newest member of the band. The bloodthirsty villain puts his brethren to death, and acts as public executioner for fifty-five years. When he becomes infirm, the citizens remove him from office. Sāriputta preaches to him and converts him. When he dies, he is reborn in the heaven of the Tusita gods. The monks express surprise that so bloodthirsty a villain should be reborn in heaven. The Buddha informs them that it was because he obtained a good spiritual counselor.

2. Conversion of Bāhiya Dārucīriya [viii. 2 = 101]. Bāhiya Dārucīriya suffers shipwreck and swims to land at Suppāraka Port. Clothing himself in the bark of trees, he goes about the city and is acclaimed as an Arahat. As he ponders in his mind the meaning of the title and asks himself whether he is really one of the Arahats, a deity who was a former blood-relative of his directs him to visit the Buddha at Sāvatthi.

2 a. Digression: Story of the Past. The deity was a "former blood-relative" of Bāhiya Dārucīriya in the sense that in the dispensation of the Buddha Kassapa the two were fellow-members of a band of seven monks who climbed a mountain and attained Arahatship.

2. Conversion of Bāhiya Dārucīriya, concluded: Bāhiya Dārucīriya obeys the command of the deity, hastens to Sāvatthi, hearkens to the Law, and attains Arahatship. As he is seeking bowl and robe, an ogress in the form of a young heifer strikes him, and he passes into Nibbāna.

3. The maiden who married a thief [viii. 3–4 = 102-103]. A treasurer's daughter looks out of her window, sees a thief being led to the place of execution, and falls in love with him. She takes to her bed and informs her parents that she will starve herself to death unless she can have the thief for her husband. Her father bribes the king's officer to put another to death instead of the thief, and gives his daughter in marriage to the thief. The thief soon tires of his wife, and determines to kill her and take her jewels. He pretends to his wife that he saved his own life by vowing an offering to the deity of Robbers' Cliff, and asks her to accompany him to the top of the mountain that he may fulfill his vow. When they reach the top of the mountain, the thief tells his wife that he intends to kill her and take her jewels. The wife retains her presence of mind, and asks the thief to permit her to pay obeisance to him for the last time. When he is off his guard, she seizes him and flings him over the cliff. He is dashed to pieces against the rocks and killed.

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Not daring to return home, she enters the forest, and coming to a hermitage of nuns of a sectarian Order, she retires from the world and becomes a nun. Having learned a thousand questions and answers, she goes about the country bearing in her hand a branch of the rose-apple tree, challenging all comers to match questions and answers with her. Coming to Sāvatthi, she plants her branch before the city gate, and enters the city for alms. A troop of young lads gather about the branch, waiting for something to happen. Sāriputta comes out of the city and tells the lads to trample the branch under their feet. Sāriputta answers all of the nun's questions, and then baffles her and converts her to the true faith by asking her the single question, " What is 'One'?" The monks express surprise that so few words should effect the conversion of a woman with the past of the sectarian nun.

4. Gain and loss [viii. 5–6 = 104–105]. A gambler asks the Buddha a question about gain and loss. The Buddha admonishes the gambler to consider spiritual gain and loss.

5. Sāriputta's uncle [viii. 7 = 106]. The Buddha converts Sāriputta's uncle, who has given alms to the Naked Ascetics in the hope that he may thus attain the World of Brahmā.

6. Sāriputta's nephew [viii. 8 = 107]. The Buddha converts Sāriputta's nephew, who has tended the sacrificial fire in the hope that he may thus attain the World of Brahmā.

7. Sāriputta's friend [viii. 9 = 108]. The Buddha converts Sāriputta's friend, who has tended the sacrificial fire in the hope that he may thus attain the World of Brahmā.

8. The lad whose years increased [viii. 10 = 109]. Vessavaṇa promises an ogre who has served him for twelve years that he shall receive the young son of a certain Brahman at the end of seven days. A sectarian monk informs the Brahman that his son is destined to die in seven days. At the monk's suggestion the Brahman asks the Buddha whether there is any way of averting his son's fate. The Buddha directs the Brahman to make preparations for the recitation of Paritta. The Brahman does so. By direction of the Buddha the monks recite Paritta for seven days and seven nights. The Buddha, having cheated the ogre of his prey, predicts that the lad will live for a hundred and twenty years. He thus receives the name Lad-Whose-Years-Increased, Āyuvaḍḍhana.

9. Saṁkicca the novice [viii. 11 = 110]. Thirty men of Sāvatthi become monks, receive a Subject of Meditation from the Buddha, and ask leave to retire to the forest. The Buddha reflects that they will be in danger of harm through a certain vagabond, unless they are accompanied by the novice Saṁkicca.

9 a. Digression: How Saṁkicca got his name. Saṁkicca was a seven-year-old novice of Elder Sāriputta. While he was yet in the womb, his mother died and her body was cremated. Her unborn child, however, was untouched by the fire. The body-burners removed the unborn child from the funeral pile, pierced it with spears, and threw it back on the coals. The flesh of the child was burned away, but there appeared on top of the coals, sitting as it were in the calyx of a lotus flower, a little boy that looked like a silver image. Because the pupil of one of his eyes had been pierced with a spear (saṁku), he received the name Saṁkicca. When Saṁkicca was seven years old, he learned of his miraculous escape from death, retired from the world, became a novice of Elder Sāriputta, and attained Arahatship.

The Buddha directs the thirty monks to see Elder Sāriputta before they leave for the forest. Sāriputta directs them to take the novice Saṁkicca with them. The monks, accompanied by the novice Saṁkicca, retire to the forest and enter upon residence. They make an agreement to spend their time in solitude, and in case any monk falls sick, to assemble on the stroke of the bell. One day the monks take pity

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on a vagabond and give him food. The vagabond waits upon the monks for two months, and then departs without asking leave of his hosts. As he is on his way through the forest, he is captured by a band of thieves. The thieves prepare to kill him and to make a votive offering of his flesh and blood to the forest deity. The captive begs them to spare his life, declaring that he is a mere vagabond, and suggests that they kill and sacrifice the monks in his stead. He directs them to the place of residence of the monks, and instructs them to strike the bell. The thieves strike the bell, and the monks assemble. The thieves demand a victim. Each of the monks, from the oldest to the youngest, offers himself as a willing victim. The novice Saṁkicca insists upon accompanying the thieves. The ringleader strikes the novice with his sword, and the sword bends in two. He strikes him again, and the sword splits from hilt to tip like a palm-leaf. The thief prostrates himself before the novice. The novice preaches the Law to the thieves, and one and all retire from the world. The novice, accompanied by his retinue of monks, visits his brethren, and is received with expressions of joy. He then visits the Buddha. Later on he is admitted to full membership in the Order. When Saṁkicca has been a monk for ten years, he receives his nephew Atimuttaka as a novice.

9 b. Sequel: The novice Atimuttaka. While the novice Atimuttaka is on his way through the forest, he is captured by thieves, who threaten to kill him and make an offering of his blood. He converts them, and they release him on condition that he shall tell no one their whereabouts. The novice sees his mother and father going straight towards the thieves, but keeps his promise to the thieves and refrains from warning his parents. His parents reproach him. The thieves praise him and become his disciples.

10. The monk and the thieves [viii. 12 = 111]. A certain monk enters into a state of trance. A pack of thieves mistake him for the trunk of a tree, pile their sacks on his head and body, and sleep in a circle about him all night long. In the morning they discover their mistake, beg his pardon, and are converted.

11. On the razor's edge [viii. 13 = 112]. A discontented monk tries to commit suicide by letting a snake bite him. The snake, however, refuses to bite. The monk then applies a razor to his throat. At that moment he attains Arahatship.

11 a. Story of the Past: Discontented and covetous. In a previous state of existence also this monk suffered from discontent. One day he was cured of discontent by the discovery that a brother monk was scheming to get possession of his monastic utensils.

12. Paṭācārā is bereft of all her family [viii. 14 = 113]. Paṭācārā, the daughter of a wealthy merchant of Sāvatthi, runs away with her page. They take up their abode in a distant village, the husband tilling the soil and the wife performing the duties of the household. Paṭācārā conceives a child, and requests her husband to take her home. The husband, fearing the vengeance of his wife's parents, puts her off from day to day. One day Paṭācārā sets out for her home alone. Her husband follows her and overtakes her. She gives birth to her child by the wayside and returns with her husband. By and by she conceives a second child, makes the same request of her husband, and receives the same answer. Again she sets out alone for her home, and again her husband follows her and overtakes her. Just as the birth-pains come upon her a fearful storm arises. She begs her husband to find her a place out of the rain. Her husband leaves her to seek materials for a shelter. He is bitten to death by a poisonous snake. Paṭācārā, alone, amid the flashes of lightning and the rumbling of thunder, gives birth to a second child. In the morning she finds the dead body of her husband. One of her children is carried off by a hawk, and the other is swept away by the river. As she proceeds to the city of Sāvatthi, she learns from a traveler that her mother and father and brother have perished in a whirlwind. Afar off she sees the

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smoke of the funeral pyre. Instantly she goes mad, strips herself of her garments, and wanders hither and thither naked. Presently she comes into the presence of the Buddha. The Buddha bids her to return to her right mind. Instantly she returns to her right mind, crouches on the ground, and seeks refuge in the Buddha. A by-stander throws his cloak over her. The Buddha calms her sorrow, admonishing her that in previous states of existence she has shed tears of sorrow more abundant than the waters contained in the four oceans. Paṭācārā attains the Fruit of Conversion and becomes a nun. By meditating on vanishing drops of water, she attains Arahatship.

13. Kisā Gotamī seeks mustard seed to cure her dead child [viii. 15 = 114].

13 a. Kisā Gotamī marries the son of a rich merchant. One day all the wealth belonging to a rich merchant of Sāvatthi turns into charcoal. A friend of his directs him to expose the charcoal for sale, telling him that under certain conditions the charcoal will turn into gold and silver. The daughter of a poverty-stricken house, known by reason of the leanness of her body as Kisā Gotamī, stops at the door of his bazaar and asks him how he comes to be selling gold and silver. Taking a handful of the charcoal, she places it in the hands of the merchant, whereupon it turns into gold and silver. The merchant marries Kisā Gotamī to his son. He then gathers up his wealth, what was previously charcoal turning into gold and silver at his touch, and gives it all to her.

13 b. Kisā Gotamī seeks mustard seed to cure her dead child. In the course of time Kisā Gotamī gives birth to a son. The child dies as soon as he is old enough to walk. Kisā Gotamī, having never seen death before, forbids the body to be removed to the burning-ground, and taking her dead child on her hip, goes from house to house seeking medicine for her dead child. Every one thinks her crazy. A certain wise man sends her to the Buddha. Kisā Gotamī asks the Buddha whether he knows of medicine for her child. The Buddha replies that he does. The Buddha then directs her to procure a pinch of white mustard seed, cautioning her that she must procure it from a household no member of which has ever died. At every house she is told, "The living are few, but the dead are many." By degrees she comes to realize that she has taken upon herself a futile task. She returns to the Buddha without the mustard seed. The Buddha comforts her, admonishing her that death is common to all living beings. Kisā Gotamī attains the Fruit of Conversion and becomes a nun. One evening she watches a flickering lamp in the Hall of Confession. The thought is impressed upon her mind that the life of human beings flickers out precisely as does the light of the lamp. Taking this for her Subject of Meditation, she concentrates her mind on the thought and attains Arahatship.

14. The widow Bahuputtikā and her ungrateful children [viii. 16 = 115]. A widow with seven sons and seven daughters divides her property among her children, on the assurance of her sons that they will look after her. Her daughters and her daughters-in-law drive her from the houses of her sons. The widow thereupon becomes a nun and attains Arahatship.

Book IX. Evil, Pāpa Vagga

1. The Brahman with a single robe [ix. 1 = 116]. A Brahman and his wife possess a single undergarment each, and a single upper garment between them. One night the Brahman goes to hear the Law, and is seized with a desire to present the upper garment to the Teacher. Thereupon ensues a struggle between selfish and generous impulses which lasts through the three watches of the night. Finally the Brahman lays the upper garment at the feet of the Teacher, exclaiming, "I have

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conquered!" King Pasenadi Kosala hears the Brahman's cry, asks him for an explanation, and upon learning what he has done, rewards him handsomely.

2. A discontented monk [ix. 2 = 117]. The Teacher rebukes a monk who allowed himself to fall into the sin of discontent many times.

3. Goddess and monk [ix. 3 = 118]. A young woman gives alms to Elder Kassapa the Great, dies of the bite of a snake, and is reborn as a goddess. For three days she secretly cares for the Elder's cell. When the Elder discovers that he has been waited upon by a goddess, he asks her to desist, that there may be no occasion for gossip. The goddess remonstrates, whereupon the Elder, losing his patience, snaps his fingers at her. The Teacher, without excusing the Elder, explains to the goddess the attitude of the Elder.

4. Anāthapiṇḍika and the goddess [ix. 4–5 = 119–120]. The treasurer Anāthapiṇḍika loses the greater part of his fortune, but keeps up his gifts to the Teacher. The goddess who resides over his gate reproaches him for his extravagant almsgiving, and urges him to abandon the Teacher and devote himself to business. The treasurer rebukes the goddess, and banishes her from his house. The goddess repents of her words, restores the treasurer's fortune, and seeks pardon from the treasurer and the Teacher.

5. The monk who failed to keep his requisites in order [ix. 6 = 121]. A monk who failed to keep his requisites in order, is summoned before the Teacher, and expresses little concern over what he has done, saying that he has committed only a slight fault. The Teacher rebukes him for regarding an evil deed as a small matter.

6. Treasurer Catfoot [ix. 7 = 122]. A layman listens to a sermon on almsgiving, invites the Teacher and his monks to a meal, and urges the people to give alms according to their means. A treasurer, believing that the layman is imposing on the people, gives him only a very small portion of alms, and on the following day goes to the layman's house intending to kill him in case he blames him for the smallness of his gift. The layman, however, prays that all who have given alms may receive a rich reward. The treasurer repents of his harsh judgment and asks pardon of the layman. The Teacher, learning of the incident, discourses on the high value of a small gift.

7. Merchant Great-Wealth [ix. 8 = 123]. A merchant sets out with his caravan, accompanied by five hundred monks, and halts for the night in a village at the entrance to the forest. A pack of thieves who are lying in wait for him send one of their number to find out his plans. The thief goes to a friend living in the village, learns from him that the merchant intends to set out on the third day, and so informs his companions. The villager tells the merchant that thieves are planning to attack him, whereupon the merchant decides to return home. The thieves learn of the merchant's decision through the villager, and immediately post themselves on the road leading in the opposite direction. The villager so informs the merchant, who then decides to remain where he is. The monks take leave of the merchant, go to the Teacher, and relate the whole story to him.

8. The enchanted hunter [ix. 9 = 124]. A rich man's daughter looks out of her window, sees a hunter pass through the street, and falls in love with him. Learning through her slave that he expects to leave the city on the following day, she leaves the house secretly, joins him on the road, and elopes with him. Seven sons are born to them, and in the course of time marry and set up households of their own. One day the Teacher, perceiving that the hunter and his sons and daughters-in-law are ripe for conversion, goes to where the nets are spread, leaves a footprint, and sits down under a bush. The hunter, having caught nothing, suspects that some one is setting the animals free; and when he sees the Teacher, draws his bow. By the power of the Teacher he is unable to release the arrow and remains rooted to the spot.

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The same thing happens to his seven sons. The wife comes and exclaims, in riddling phrase, "Do not kill my father!" The hunter and his sons ask pardon of the Teacher and become his disciples. The monks complain that the wife, although a disciple of the Teacher, has assisted her husband to take life, but the Teacher assures them that such is not the case.

8 a. Story of the Past: The city treasurer and the country treasurer. In a previous state of existence a country treasurer bid against a city treasurer for the principal share in the building of a shrine for the relics of the Buddha Kassapa. When the city treasurer bid more than the country treasurer possessed, the latter offered to devote himself to the service of the shrine, together with his wife and his seven sons and seven daughters-in-law. The hunter was the country treasurer.

9. The hunter who was devoured by his own dogs [ix. 10 = 125]. A hunter meets a monk, bags no game, blames the monk, and sets his dogs on him. The monk climbs a tree, and the hunter pierces the soles of his feet with the point of an arrow. The monk's cloak falls upon the hunter, completely covering him. The dogs, thinking that the monk has fallen from the tree, devour their own master. The monk, fearing that blame may attach to him, consults the Teacher. The Teacher reassures the monk and relates the following

9 a. Story of the Past: Wicked physician, boys, and poisonous snake. A physician seeking employment for his services would have allowed a snake to bite some little boys. But one of the boys threw the snake on the head of the physician, and he was bitten to death. The physician was the hunter.

10. The jeweler, the monk, and the heron [ix. 11 = 126]. A jeweler's pet heron swallows a jewel before the eyes of a monk. The jeweler accuses the monk of having taken it, and when the latter denies his guilt, the jeweler beats him on the head until the blood flows. The heron drinks the blood of the monk, and the jeweler in anger kicks the heron out of the way and kills him. Then the monk tells the jeweler that the jewel was swallowed by the heron. The jeweler rips open the crop of the heron, finds the jewel, and asks the monk to pardon him for his hasty judgment. The monks ask the Teacher about the future state of the heron, the jeweler, the jeweler's wife, and the monk.

11. Three parties of monks [ix. 12 = 127]. Three parties of monks set out to visit the Teacher, and each party meets with a strange experience by the way. **11 a.** The first party sees a crow burned to a crisp in mid-air. **11 b.** The second party sees the wife of a sea-captain cast overboard. **11 c.** Seven monks composing the third party are imprisoned in a cave for seven days. All three parties meet on the road, visit the Teacher together, and ask him to explain matters to them. The Teacher relates the following **Stories of the Past: 11 d.** The crow in a previous existence as a farmer of Benāres once burned a lazy ox to death. **11 e.** The wife of a sea-captain drowned her dog in a previous existence. **11 f.** The seven monks were once seven young cowherds who thoughtlessly allowed a lizard to remain imprisoned in an ant-hill for seven days. The monks then ask the Teacher whether there is any place where it is possible to escape from the consequences of an evil deed. The Teacher replies in the negative.

12. Suppabuddha insults the Teacher [ix. 13 = 128]. Suppabuddha, angered at the Teacher because the latter renounced his daughter and assumed an attitude of hostility to his son, intoxicates himself, sprawls in the street, and refuses to let the Teacher pass. The Teacher utters the prediction that on the seventh day Suppabuddha will be swallowed up by the earth at the foot of his stairway. Suppabuddha learns of the Teacher's prediction, and imprisons himself on the top floor of his palace, causing the door to be barred and the stairway to be removed. On the seventh day his spirited horse breaks loose. As he starts for the door, all of the doors open of their

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own accord, the stairways return to their proper places, his own guards seize him by the neck and throw him down, and when he lands at the foot of the stairway, the earth opens and swallows him up, and he is reborn in the Avīci hell.

Book X. The Rod or Punishment, Daṇḍa Vagga

1. The Band of Six [x. 1 = 129]. The Six Monks quarrel with the Seventeen Monks and strike them. The Teacher promulgates the precept regarding the delivering of blows.

2. The Band of Six [x. 2 = 130]. The Six Monks quarrel with the Seventeen Monks and strike them. Thereupon the Seventeen Monks make threatening gestures. The Teacher promulgates the precept regarding the making of threatening gestures.

3. A company of boys [x. 3–4 = 131–132]. The Teacher reproves some boys for beating a snake with a stick.

4. The monk and the phantom [x. 5–6 = 133–134]. A certain monk was accompanied wherever he went by the phantom of a woman, invisible to the monk himself, but visible to everybody else.

4 a. Story of the Past: The goddess who took the form of a woman. In a previous state of existence this monk was a goddess who caused a breach between two companion-monks by taking the form of a woman and making it appear that one of the monks had sinned with her. **End of Story of the Past.**

The monks ask the king to expel the monk from his kingdom. The king investigates the matter, discovers that the woman is a phantom, and out of pity for the monk provides him with shelter. The monk, reproached by his brethren, reviles them. The Teacher admonishes him to hold his tongue.

5. Visākhā and her companions keep Fast-day [x. 7 = 135]. Visākhā asks her companions why they keep Fast-day. The Teacher comments on their answers.

6. The boa-constrictor ghost [x. 8 = 136]. Moggallāna describes a ghost in the form of a boa-constrictor which he saw in torment. The Teacher relates the following

6 a. Story of the Past: The treasurer Sumaṅgala and the thief. A thief takes a dislike to the treasurer, and seven times burns his field, mutilates his cattle, and burns his house. Finally he burns the Perfumed Chamber. The treasurer joyfully builds another. The thief determines to kill him. The treasurer makes over to the thief the merit acquired by his almsgiving. The thief asks the treasurer for pardon. The ghost in the form of a boa-constrictor was none other than this thief.

7. Death of Moggallāna the Great [x. 9–12 = 137–140]. The envious sectaries hire thieves to kill Moggallāna. The Elder escapes the first time through the key-hole, the second time through the peak of the house. On their third attempt the thieves capture him, tear him limb from limb, and reduce his bones to powder. The Elder clothes himself with meditation as with a garment, takes leave of the Teacher, and passes into Nibbāna. King Ajātasattu sends spies to catch the thieves. The thieves betray themselves in a tavern, and are captured and burnt alive.

7 a. Story of the Past: The son who killed his parents. A wife takes a dislike to her husband's parents. The husband lures his parents into a forest and kills them. The son who killed his parents was Moggallāna.

8. The monk of many possessions [x. 13 = 141]. The Teacher rebukes a monk for indulging in luxuries. Angered at the rebuke, the monk strips off his outer garment and stands before the assemblage wearing only a loin-cloth. The Teacher expresses surprise at his action, and relates the following

8 a. Story of the Past: Prince Mahiṁsāsa and the princes Moon and Sun. The Future Buddha was reborn as Prince Mahiṁsāsa, eldest son of the King of Benāres. He had a younger brother named Prince Moon. On the death of their mother the

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king takes a second wife, who gives birth to Prince Sun. The king promises the queen a boon, and she asks that her own son be given the kingdom. The king refuses, and fearing that the queen may harm his own children, sends them to the forest, telling them to return and take the kingdom when he is dead. Prince Sun accompanies them of his own accord. In the forest is a lake haunted by a water-demon who has received permission from Vessavaṇa to devour all those who cannot define the term " godlike." Princes Sun and Moon are imprisoned by the water-demon. Prince Mahiṁsāsa defines the term, converts the water-demon, and recovers his two brothers. On the death of the king, Prince Mahiṁsāsa returns to Benāres, accompanied by his two brothers and the water-demon, and takes the kingdom.

9. Santati the king's minister [x. 14 = 142]. As a reward for suppressing a rebellion, King Pasenadi gives Santati his kingdom for seven days and presents him with a nautch girl. For seven days Santati steeps himself in liquor, and on the seventh day sets out for the river, mounted on the state elephant. The Teacher predicts that Santati will attain Arahatship and pass into Nibbāna on that very day. The sectaries scoff and the orthodox rejoice. Santati returns to his drinking-hall and watches his nautch girl sing and dance. The nautch girl suddenly drops dead. Santati is at once sobered, and overwhelmed with grief goes to the Teacher. After listening to a brief discourse, Santati attains Arahatship and asks leave of the Teacher to pass into Nibbāna. The Teacher requests him first to declare to the multitude his meritorious deed in a previous birth. So Santati rises into the air to the height of seven palm-trees, and sitting cross-legged relates the following

9 a. Story of the Past: The preacher of the Law and the king. In the dispensation of the Buddha Vipassī I was reborn in the city of Bandhumatī and became a preacher of the Law. My meritorious deeds attracted the attention of the king, and he rewarded me handsomely.

Story of the Present concluded: Santati applies himself to meditation on the element of fire, enters into a state of trance, and passes into Nibbāna. Flames of fire consume his body, and his relics float to the ground. The monks ask the Teacher what title is most appropriate to Santati.

10. The Monk and the ragged garment [x. 15–16 = 143–144]. A monk overcomes discontent and attains Arahatship by contemplating a ragged garment which he wore as a layman.

11. Sukha the novice [x. 17 = 145].

11 a. Story of the Past: The treasurer Gandha, the laborer Bhattabhatika, and the Private Buddha. The treasurer Gandha resolves to spend his wealth in luxurious living before he dies. As he dines in state on the day of full moon, a poor villager asks him for his bowl of rice. Gandha refuses to give him the rice. The villager enters the treasurer's service and by working for three years earns a bowl of rice. Thus he gains the name Bhattabhatika. He presents the bowl of rice to a Private Buddha.

11 b. Story of the Present: Sukha the novice. In the dispensation of the present Buddha, Bhattabhatika is reborn in the household of a supporter of Elder Sāriputta. From the day of his conception no member of the household experiences sorrow, and therefore he is given the name Happy, Sukha. When he is seven years old, he becomes a novice of Elder Sāriputta. One day he accompanies the Elder on his rounds, sees ditch-diggers, fletchers, and carpenters at work, and asks the Elder many questions. The ease with which men control inanimate things suggests to the novice the thought of so controlling his reason as to win Arahatship. Sukha takes leave of the Elder, requesting him to bring him food of a hundred flavors, returns to his cell, and engages in meditation. At the command of Sakka, the Four Great Kings drive the noisy birds from the monastery park and keep watch over the four quarters, and the moon and the sun stand still. Sakka guards the string of the door, and the Buddha keeps watch

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over the gate. The Elder brings food of a hundred flavors, and the Teacher asks him four questions. Sukha overhears the Elder's answers and attains Arahatship.

Book XI. Old Age, Jarā Vagga

1. Visākhā's companions intoxicate themselves [xi. 1 = 146]. Five hundred clansmen entrust their wives to Visākhā, and carouse for seven days. Their wives drink the liquor which remains and become intoxicated. To escape punishment, they feign sickness, but their husbands find them out and beat them. Subsequently they accompany Visākhā to the monastery, carrying jugs of liquor concealed under their cloaks, drink the liquor secretly, become intoxicated, and commit gross improprieties in the presence of the Teacher. The Teacher subdues them with a ray of light from his eyebrow and reproves them.

2. The Teacher cures a monk of love [xi. 2 = 147]. The courtezan Sirimā offends against the lay disciple Uttarā, obtains pardon, and attains the Fruit of Conversion. From that time on she gives regularly the Eight Ticket-foods. A monk falls in love with her, abandons his monastic duties, and refuses to take food. Sirimā sickens and dies. By order of the Teacher the corpse is exposed for four days and offered for sale to the highest bidder. No one will take her even as a gift. The Teacher points to the corpse, and comments on the fact that her price was once a thousand pieces of money a night. The monk is cured of love.

3. The aged nun [xi. 3 = 148]. The Teacher addresses an aged nun who stumbles and falls.

4. A company of over-confident monks [xi. 4 = 149]. Five hundred over-confident monks are directed to meditate in a burning-ground. Their passions are aroused by contemplating the fresh corpses. The Teacher reproves them.

5. The nun and the phantom [xi. 5 = 150]. Janapada-Kalyāṇī became a nun, not because of faith, but solely out of regard for her kinsfolk, all of whom had adopted the religious life. Because of her beauty she bore the name Rūpanandā. Fearing that the Teacher might reproach her for her beauty, she avoided meeting him face to face. One day she goes to the monastery, mingling in the throng so that the Teacher will not see her. The Teacher creates the form of a beautiful woman, and causes her to pass through old age, disease, and death. Nandā is thus brought to a realization of the impermanence of all things. The Teacher compares the body to a city of bones.

6. Queen Mallikā and her dog [xi. 6 = 151]. Queen Mallikā goes to the bath-house with her pet dog, and commits the sin of bestiality. The king looks out of the palace window and sees her in the act. When the queen returns, the king rebukes her. The queen denies the accusation, and declares it to be a fact that whoever enters the bath-house appears double when seen from the window. To prove her statement, the queen has the king himself enter the bath-house. As soon as the king does so, the queen shouts to him from the window, asking him what he means by like misdoing with a she-goat. The king then believes the explanation given him by the queen. When Mallikā dies, she is tormented in hell for seven days as a punishment for her sin, and afterwards is reborn in the World of the Tusita Gods as a reward for her many good deeds. The king asks the Teacher where she has been reborn, and the Teacher tells him. The Teacher inspects the king's chariots, and comments on their decay.

7. The monk who always said the wrong thing [xi. 7 = 152]. A certain monk always says the wrong thing instead of the right thing. When the monks tell the Teacher of the mistakes he makes, the Teacher relates the following

7 a. Story of the Past: Aggidatta, Somadatta, and the king. A Brahman named Aggidatta had a son named Somadatta. Aggidatta tilled the soil, and Somadatta waited on the king. Aggidatta had two oxen. One day one of them died, and the

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Brahman requested his son to ask the king for another. Somadatta, not wishing to presume upon the king's favor, insisted that the Brahman should go himself, and carefully instructed him how to act and what to say, teaching him a stanza ending with the words, " Pray give me another ox." The Brahman spent a year learning the stanza, but in presenting his petition to the king, said, " Pray take my other ox." The king smiled, and asked Somadatta how many oxen he had. " As many as you have given us," he replied. Pleased with the answer, the king presented the Brahman with sixteen oxen and other valuable gifts. Aggidatta was the monk who always said the wrong thing, and Somadatta was the Future Buddha.

8. Elder Ānanda's stanzas [xi. 8–9 = 153–154]. In answer to a question of Elder Ānanda, the Teacher recites the stanzas he recited on the Throne of Wisdom.

9. Great-Wealth, the treasurer's son [xi. 10–11 = 155–156]. Mahādhana falls into the hands of sycophants, and spends his fortune in riotous living. Reduced to penury in old age, he begs his food from door to door. The Teacher points him out to Elder Ānanda, and comments on his follies and wasted opportunities.

Book XII. Self, Atta Vagga

1. Prince Bodhi and the magic bird [xii. 1 = 157].

1 a. The prince, the builder, and the magic bird. A builder erects a magnificent palace for a prince. For fear he may build a similar palace for another, the prince determines to kill him. He confides his plan to a friend, who informs the builder. The builder thereupon shuts himself up in his workshop and fashions a huge wooden bird. When the bird is finished, the builder and his wife and children step inside of the bird, and the bird flies out of the window.

1 b. The prince entertains the Buddha. The prince gives a festival in honor of the completion of the palace, and invites the Buddha. Now the prince is childless, and therefore spreads mats on the floor, knowing that if he is destined to obtain children, the Buddha will tread on the mats; otherwise not. The Buddha refuses to enter the house until the prince has rolled up the mats. The prince asks the Buddha why he is destined to remain childless, and the Buddha relates the following

1 c. Story of the Past: The man who ate bird's eggs. A ship is wrecked at sea, and all on board are lost, except two persons, a man and his wife, who escape in safety to a neighboring island. The man and his wife, finding nothing else to eat, satisfy their hunger by eating bird's eggs. The man who ate bird's eggs was Prince Bodhi.

2. The greedy monk [xii. 2 = 158]. A greedy monk, skilled to teach the Law, visits one monastery after another and amasses a large number of robes and other requisites. As a fitting climax, he settles a dispute between two young monks over a fair division of two robes and a costly blanket, by awarding each of the monks a robe and himself taking the costly blanket. The monks complain to the Teacher, who relates the following

2 a. Story of the Past: The otters and the jackal. Two otters catch a redfish, and unable to effect a division satisfactory to both of them, appeal to a jackal for a decision. The jackal awards the head to one of the otters, the tail to the other, and takes the meaty portions for himself. The jackal was the greedy monk.

3. " Be ye doers of the word " [xii. 3 = 159]. A certain monk admonishes his fellows to apply themselves diligently to the practice of meditation, and himself spends the night in sleep. The monks discover his deceit and complain to the Teacher, who relates the Akālarāvi-kukkuṭa Jātaka.

4. " And hate not his father and mother " [xii. 4 = 160].

4 a. Birth of Kumāra Kassapa. A young wife, already pregnant, although she does not know it, becomes a nun of the faction of Devadatta. The nuns observe that

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she is pregnant and inform Devadatta, who directs that she be expelled from the Order. The nun appeals to the Buddha, a court is convened, Visākhā examines the nun, and her innocence is established. The nun gives birth to a son, who is adopted by the king. The youth is admitted to the Order, receiving the name Kumāra Kassapa, and attains Arahatship.

4 b. **"And hate not his father and mother."** For twelve years his mother grieves because of separation from her son. One day she meets him in the street and greets him affectionately. The son, fearing that if he returns her greeting it will prove her undoing, hardens his heart and speaks harshly to her. The mother uproots her affection for her son and straightway attains Arahatship. The Teacher relates the Nigrodha Miga Jātaka.

5. **Killing of Mahā Kāla [xii. 5 = 161].** As the layman Mahā Kāla, who has spent the night at the monastery listening to the Law, stands on the bank of the monastery pool, bathing his face, a thief runs by, and drops his spoils at the layman's feet. The pursuers of the thief, mistaking the layman for the real thief, seize him and beat him to death. Some monks find the layman's body, and report the incident to the Teacher, who thereupon relates the following

5 a. **Story of the Past: The soldier and the man with a beautiful wife.** A soldier, posted at the entrance to a forest to escort travelers back and forth, falls in love with the beautiful wife of a certain traveler. He inveigles the traveler into his house, places a precious stone in his carriage, and then accuses him of having stolen it. The traveler is convicted of the crime and is beaten to death. The soldier was the layman.

6. **Devadatta seeks to slay the Tathāgata [xii. 6 = 162].** Devadatta seeks to slay the Tathāgata.

7. **Devadatta seeks to cause a schism in the Order [xii. 7 = 163].** Devadatta informs Ānanda that he intends henceforth to keep Fast-day and to carry on the business of the Order apart from the Exalted One.

8. **The jealous monk [xii. 8 = 164].** A certain monk dissuades a female lay disciple from going to hear the Teacher, fearing that if she does so, she will have no further use for him. One day the woman breaks with him, goes to the monastery, and listens to the Law. The monk follows her to the monastery, and urges the Teacher to modify his discourse to the woman. The Teacher rebukes him.

9. **Courtezans save a layman's life [xii. 9 = 165].** As the layman Culla Kāla, who has spent the night at the monastery listening to the Law, stands on the bank of the monastery pool, bathing his face, thieves run by and drop their spoils at the layman's feet. The owners of the stolen property, mistaking the layman for one of the thieves, seize him and beat him. Passing courtezans obtain his release.

10. **By righteousness men honor the Buddha [xii. 10 = 166].** From the day when the Teacher announces that in four months he will pass into Nibbāna, seven hundred monks spend their time in attendance upon him. And gathering in little groups, they ask each other, "What are we to do?" But a certain monk named Attadattha resolves to strive the more earnestly for the attainment of Arahatship. Accordingly Attadattha goes no more with the other monks. The monks, misunderstanding his motive, tell the Teacher that Attadattha has no affection for him. The Teacher admonishes them as follows: "Every other monk should show his affection for me just as Attadattha has done. For they that honor me with perfumes and garlands, honor me not; but they that practice the Higher and the Lower Law, they alone truly honor me."

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Book XIII. The World, Loka Vagga

1. A young girl jests with a young monk [xiii. 1 = 167]. While Visākhā's granddaughter is straining water for a young monk, she sees the reflection of her face in the water-vessel and laughs. The young monk also sees the reflection of her face and laughs. Thereupon the young girl remarks playfully, "He that laughs is a cut-head." The young monk is deeply offended, and bitter words follow. Both Visākhā and the Elder strive in vain to soothe the young monk's wounded feelings. Just then the Teacher draws near, and Visākhā relates the circumstances of the quarrel. The Teacher delivers a mild rebuke to the young girl and thus wins over the young monk.

2. The Buddha visits Kapila [xiii. 2–3 = 168–169]. On the occasion of the Buddha's first visit to Kapila, he creates a jeweled walk in mid-air, whereon he paces back and forth preaching the Law. All his kinsfolk do reverence to him, and a shower of rain falls upon them. The Teacher relates the Vessantara Jātaka. | His kinsfolk depart without extending an invitation to him. On the following day the Teacher enters his father's city, and following the example of previous Buddhas, makes his round for alms from house to house. The king his father reproaches him, but the Teacher declares that he is but following the example of previous Buddhas.

3. Five hundred monks attain Insight [xiii. 4 = 170]. Five hundred monks attain Insight by contemplating a mirage and bubbles of water.

4. Prince Abhaya loses his nautch-girl [xiii. 5 = 171]. King Bimbisāra rewards his son Prince Abhaya for suppressing a rebellion by giving him a nautch-girl and conferring the kingdom on him for seven days. On the eighth day, while the nautch-girl is dancing before the prince, she suddenly drops dead. Overwhelmed with sorrow, the prince seeks consolation from the Teacher. The Teacher consoles him.

5. The monk with a broom [xiii. 6 = 172]. A certain monk spent all of his time sweeping the rooms of the monastery. Admonished by the Elder Revata to devote a portion of his time to the practice of meditation, he obeyed the Elder's admonition and in a short time attained Arahatship.

6. Conversion of the robber Finger-garland [xiii. 7 = 173]. A bloodthirsty robber infested the realm of King Pasenadi Kosala. He killed man after man, and wore a garland made of their fingers. One day the Buddha set out on the highway where this robber lurked. Warned that as many as forty men at a time had perished at the hands of this robber, the Buddha continued on his way in silence. When the robber saw the Buddha, he determined to kill him, and arming himself, followed close behind him. Then the Buddha effected such an exercise of supernatural power that although the robber was hurrying with all his might and the Buddha himself was walking at his ordinary gait, the robber was unable to catch up with him. Dumfounded, the robber called out, "Stand still, hermit!" Continuing his walk, the Buddha replied, "I stand still! Stand still yourself!" "What do you mean?" asked the robber. The Buddha replied, "I abide steadfast evermore, for I am merciful to all living beings. But you are merciless to living beings. Therefore I stand still, but you do not stand still." Thereupon the robber flung away his weapons and became a monk.

The king's subjects complained of the depredations of the robber and begged the king to adopt repressive measures. The king went to the Buddha, told him his troubles, and confessed that he was unable to subdue the robber. The Buddha asked the king what he would do were he to see this same robber in the robes of a monk. The king replied that he would treat him with the respect due a monk. The Buddha pointed to a monk who sat quite near him, and said, "Here he is!" The king was terror-stricken. The Buddha assured him that he had nothing to fear. The king, recovering his

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composure, paid his respects to the monk, and expressing to the Buddha his surprise at the conversion of the robber, took his leave.

One day, as the Elder Finger-garland was making his round, he saw a woman in the throes of childbirth. "Alas, living beings must needs suffer!" thought he, and returning to the Teacher, told him of his experience. The Teacher directed him to go and say to the woman, "From the day I was born I have never deliberately deprived living beings of life. If this be true, may health be to you, health to your unborn child." The Elder protested that this would be a deliberate falsehood. Then the Teacher told him to say, "From the day I was born of the Noble Birth." The Elder did so, and the woman was safely delivered of her child.

Shortly afterwards the Elder attained Arahatship. One day as he was making his round in Sāvatthi, he was hit by a clod of earth, a stick, and a stone. The Teacher explained to him that this was the result of his evil deeds, on account of which he might have been tormented in Hell for many thousands of years. After breathing forth many Solemn Utterances the Elder passed into Nibbāna. The monks discussed among themselves the Elder's place of rebirth, and the Teacher informed them that he had passed into Nibbāna. The monks expressed surprise that one who had committed so many murders should pass into Nibbāna.

7. The weaver's daughter [xiii. 8 = 174]. The Teacher once visited Āḷavi and urged the people to meditate upon death. With one exception, all those who heard his discourse remained absorbed in their worldly affairs as before. But a certain weaver's daughter did naught else for three years but meditate upon death. When the Teacher visited Āḷavi three years later, the people flocked to the monastery, and the weaver's daughter was all eagerness to see him. Just then her father set out for his workshop and ordered her to replenish the shuttle and bring it to him with all speed. So she sat down and replenished the shuttle. Meanwhile the Teacher waited for her to come. On her way to her father's workshop she stopped at the monastery. The Teacher asked her four questions, and she answered them all correctly. These were the four: "Whence comest thou?" "I know not." "Whither goest thou?" "I know not." "Thou knowest not?" "I know." "Thou knowest?" "I know not." When the multitude murmured, the Teacher asked her to explain her answers, which she did as follows: "I know not whence came I when I was reborn here. I know not where I shall be reborn. I know that I shall surely die. I know not at what time I shall die." The Teacher then pronounced a stanza, at the conclusion of which she was established in the Fruit of Conversion. She then took her shuttle-basket and went to her father's workshop, finding him asleep. As her father awoke, he gave the loom a pull. The tip of the loom struck the maiden in the breast and killed her. The father, overcome with grief, sought consolation of the Teacher, entered the Order, and shortly afterwards attained Arahatship.

8. Thirty monks [xiii. 9 = 175]. Thirty monks visit the Teacher, attain Arahatship, and depart through the air.

9. Ciñcā falsely accuses the Buddha [xiii. 10 = 176]. The envious sectaries conspire with a wandering nun named Ciñcā to bring a charge of incontinence against the Buddha. In the evening, when the disciples are returning from Jetavana, she walks in the direction of Jetavana. When the disciples ask her where she is going, she tells them that it is none of their business. Having spent the night at the monastery of the sectaries, she walks back in the morning when the disciples are on their way to Jetavana. When they ask her where she has spent the night, she returns the same answer. After a month or two, she declares openly that she spends the night with the Buddha in the Perfumed Chamber. After three or four months have passed, she wraps her belly about with bandages to create the impression that she is pregnant, and declares that she has conceived a child by the Buddha. When eight or nine

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months have passed, she fastens a disk of wood to her belly, produces swellings all over her body by pounding herself with the jaw-bone of an ox, and going to the Hall of Truth, publicly accuses the Buddha of being responsible for her condition. The Buddha replies, "Sister, whether that which you have said be true or false, that is known only to you and to me." At that moment Sakka approaches with four deities in the form of little mice. With one bite of their teeth the mice sever the cords with which the disk of wood is fastened to the belly of the woman, the disk falls upon her feet, cutting off all of her toes, the earth yawns and swallows her up, and she is reborn in the Avīci hell. On the following day the monks comment on the incident, and the Teacher relates the following

9 a. Story of the Past: The lewd woman and the virtuous youth, Mahā Paduma Jātaka. In a previous state of existence Ciñcā was the chief consort of the king, the fellow of the mother of the Future Buddha. She invited the Great Being to lie with her, and when he refused to do so, falsely accused him before the king. The king caused the youth to be flung from Robbers' Cliff, but the deity of the mountain saved his life, and entrusted him to the care of the King of the Dragons. Subsequently the youth retired to the Himālaya and adopted the life of a religious. The king, learning where he was, went to him and offered him his kingdom. The youth refused. The king, discovering the falsity of the charge, caused the wicked queen to be flung from Robbers' Cliff.

10. Gifts beyond Compare [xiii. 11 = 177]. King Pasenadi Kosala and his subjects bestow alms six times in succession, each striving to outdo the other. Finally the king bestows the Gifts beyond Compare, spending thereon fourteen crores of treasure in a single day. Five hundred elephants stand beside the monks, each bearing a parasol in his trunk. A rogue elephant is placed beside Aṅgulimāla; the elephant behaves perfectly, and Aṅgulimāla shows no signs of fear. Of the king's two ministers, Kāla expresses regret that the king should expend so much money on offerings, while Juṇha is filled with joy. The Teacher refrains from pronouncing words of thanksgiving appropriate to the gifts which the king has presented, lest Kāla's head split into seven pieces. The king, grievously disappointed, asks the Teacher for an explanation. The Teacher reassures the king, and contrasts the attitudes of Kāla and Juṇha.

11. Virtue bought and paid for [xiii. 12 = 178]. Anāthapiṇḍika has a son named Kāla who is irreligious and disobedient. He promises to give him a thousand pieces of money if he will memorize a single Sacred Stanza. Kāla goes to the Teacher, memorizes the stanza, and is established in the Fruit of Conversion. The king, pleased with the demeanor of his son, offers him the thousand pieces of money in the presence of the Teacher. The son refuses to accept the money. The Teacher comments on the high excellence of the Fruit of Conversion.

Book XIV. The Enlightened, Buddha Vagga

1. The Buddha has naught to do with women [xiv. 1–2 = 179–180].

1 a. The Buddha spurns the maiden Māgandiyā. A Brahman named Māgandiya offers to give the Buddha his beautiful daughter Māgandiyā to wife. The Buddha makes no reply, but moves away from the spot, leaving a footprint. The Brahman goes home and returns with his wife and daughter. The Brahman's wife examines the footprint and declares it to be the footprint of one who has renounced the lusts of the flesh. When the Brahman presents his daughter to the Buddha, the Buddha spurns her and tells the Brahman that he has naught to do with women. By way of illustration he tells the Brahman the story of his temptation by the daughters of Māra.

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1 b. The Buddha spurns the Daughters of Māra. From the day of the Great Retirement, Māra pursues the Buddha relentlessly for seven years. Then Māra's three daughters assume each the forms of a hundred women of various ages, and tempt the Buddha six times. The Buddha, however, spurns them.

2. The Twin Miracle [xiv. 3 = 181].

2 a. Piṇḍola Bhāradvāja performs a miracle. A treasurer of Rājagaha finds a block of red-sandalwood in the Ganges, fashions it in the form of a bowl, suspends the bowl from a series of bamboos, and offers to give it to whoever can fly through the air and take it. Six religious teachers, of whom Nāthaputta is the most conspicuous, seek in vain to obtain the bowl. Piṇḍola Bhāradvāja flies around the city of Rājagaha, balancing on his toe a rock as big as the city itself, and wins the bowl. The Buddha rebukes Piṇḍola, and forbids his disciples to perform any more miracles.

2 b. The Buddha promises to perform a miracle. The sectaries rejoice, thinking that the Buddha will consider himself bound by his own precept. The Buddha assures King Bimbisāra that such is not the case, and promises the king to perform a miracle at Sāvatthi four months later. The sectaries pursue the Buddha to Sāvatthi, erect a pavilion, and proclaim their intention of performing a miracle. King Pasenadi Kosala offers to erect a pavilion for the Buddha. The Buddha informs the king that Sakka will erect a pavilion for him, and that he will perform his miracle at the foot of Gaṇḍa's mango tree. The sectaries straightway tear up by the roots all of the mango trees for a league around.

2 c. Preliminary miracles. By command of the Buddha, Gaṇḍa, the king's gardener, plants a mango, and straightway there springs up a mango tree fifty cubits in height. By command of Sakka the deity Wind-cloud uproots the pavilion of the sectaries, the deity Sun scorches them with his rays, and the deity Wind-cloud sprinkles them with dust and rain. Naked as they are, they flee helter-skelter; and the naked ascetic Pūraṇa Kassapa commits suicide and is reborn in the Avīci hell. The Buddha creates a jeweled walk in the sky. A multitude assembles, covering a space thirty-six leagues in extent, and many disciples, wishing to share the Teacher's burden, offer to perform miracles. Among those who offer to perform miracles are Gharaṇī, Culla Anāthapiṇḍika, Cīrā, Cunda, Uppalavaṇṇā, and Moggallāna. Moggallāna offers to swallow Mount Sineru, to roll up the earth like a mat, to spin the earth like a potter's wheel, to place the earth in his left hand and remove the inhabitants elsewhere, and to pace back and forth in the air carrying the earth balanced on Mount Sineru like an umbrella. The Buddha declines assistance, declares that he must bear his own burden, and relates the Kaṇha Usabha Jātaka and the Nandi Visāla Jātaka.

2 d. The Buddha performs the Twin Miracle. As the Buddha paces back and forth along the jeweled walk, preaching the Law to the multitude, he causes at one and the same time flames of fire and streams of water to proceed forth from every pore of his body. Moreover he creates a double, who exchanges question and answer with him, who sits when he stands, and stands when he sits.

2 e. The Ascent of the Buddha to the World of the Thirty-three. In three strides the Buddha ascends to the World of the Thirty-three, and seats himself upon the Yellowstone throne. Anuruddha informs the multitude that the Buddha has ascended to the World of the Thirty-three to expound the Abhidhamma to his mother, and that he will return in three months. The multitude accordingly pitches camp in the open air against his return. According to instructions previously received from the Buddha, Moggallāna expounds the Law to the multitude, and Culla Anāthapiṇḍika provides them with food. As the Buddha sits on the Yellowstone throne, his mother sits on his right hand, the deity Indaka on his right, and the deity Aṅkura on his left. Indaka outshines Aṅkura because, although in a previous state of existence Aṅkura set up a row of braziers twelve leagues long and gave abundant alms, Indaka once

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gave a monk a spoonful of his own food. The Buddha expounds the Abhidhamma for the benefit of his mother for the space of three months without interruption, creating a double to take his place whenever he has occasion to leave. Sāriputta ascends to the World of the Thirty-three, receives the Abhidhamma from the lips of the Teacher, and returning to the world, expounds the seven books to the five hundred monks who compose his retinue. These five hundred monks are the first to receive the Abhidhamma because in a previous state of existence as little bats they listened to the recitation of the Abhidhamma by two monks.

2 f. The Descent of the Buddha and attendant deities. Seven days before the festival of Pavāraṇā the waiting multitude request the Elder Moggallāna to ascertain when the Buddha will descend from the World of the Thirty-three. Moggallāna ascends to the World of the Thirty-three and learns from the Buddha that he will descend with attendant deities at the gate of the city of Saṁkassa after seven days. On the festival of Pavāraṇā the Buddha, standing on the summit of Mount Sineru, performs the Twin Miracle, surveys countless thousands of worlds, and descends to earth. The Buddha himself descends on a ladder of jewels, the Thirty-three deities on a ladder of gold to the right, and Mahā Brahmā on a ladder of silver to the left. Sāriputta is the first to greet the Buddha, who pronounces the stanza "They that are devoted to meditation," establishing Sāriputta's retinue in Arahatship. The Buddha puts questions to his disciples, praises Sāriputta's answer, and relates the Parosahassa Jātaka.

3. The king of the dragons and his daughter [xiv. 4 = 182]. A monk breaks off a blade of grass, and dying unconfessed, is reborn as a dragon. Subsequently a daughter is born to him. The dragon places his daughter within his hood and causes her to dance and sing a riddling stanza. Uttara sings in reply a stanza taught him by the Buddha. The dragon, knowing from the stanza that a Buddha has appeared in the world, visits the Buddha, and tells him his story. The Buddha discourses on the difficulty of attaining rebirth as a human being.

4. How did the Seven Buddhas keep Fast-day? [xiv. 5–7 = 183–185]. Ānanda asks the Buddha how the Seven Buddhas observed Fast-day. The Buddha replies that their mode of keeping Fast-day was the same, and that they admonished their hearers with the same stanzas.

5. The Buddha cures a monk of discontent [xiv. 8–9 = 186–187]. The father of a young monk dies, leaving him a hundred pieces of money. The monk becomes discontented, and decides to leave the Order. The Buddha proves to him that the money which he has inherited is insufficient to satisfy his desires, and relates the Mandhātu Jātaka.

6. The monk and the dragon [xiv. 10–14 = 188–192]. Aggidatta, the house-priest of Mahā Kosala, retires from the world and adopts the life of a hermit. He instructs the monks of his retinue, in case they are troubled with unlawful thoughts, to fill a jar with sand and empty it in a certain place. A great heap of sand arises, and Ahicchatta king of the dragons takes possession of it. Aggidatta urges his disciples to seek refuge in mountains and forests as a means of obtaining release from suffering. The Buddha and Elder Moggallāna visit Aggidatta. Moggallāna obtains leave of Aggidatta to spend the night on the heap of sand. Moggallāna and the dragon spit fire at each other, and the dragon is put to rout. The people are amazed at Moggallāna's power. Moggallāna modestly points to the Buddha as his Teacher, and the Buddha discourses on the Refuges.

7. Whence come men of noble birth? [xiv. 15 = 193]. Ānanda asks the Buddha from what region come men of noble birth. The Buddha replies, "The Central Region."

8. What is the pleasantest thing in the world? [xiv. 16 = 194]. The Buddha

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admonishes some monks who are discussing the question, "What is the pleasantest thing in the world?"

9. Honor to whom honor is due [xiv. 17–18 = 195–196]. A Brahman reverences a certain shrine, but omits to reverence the Buddha. The Buddha praises him, and admonishes the monks to render honor to whom honor is due.

Book XV. Happiness, Sukha Vagga

1. A quarrel among brethren [xv. 1–3 = 197–199]. The Sākiyas and the Koliyas quarrel over the diversion of the waters of the river Rohinī. The Buddha rebukes them and puts a stop to the quarrel.

2. Māra possesses villagers [xv. 4 = 200]. The Buddha enters the village Pañcasālā to preach the Law to five hundred maidens. Māra possesses the bodies of the villagers so that they give the Buddha no alms. The Buddha rebukes Māra.

3. Defeat of the King of Kosala [xv. 5 = 201]. The King of Kosala, thrice defeated in battle by his nephew Ajātasattu, takes to his bed and refuses to eat. The matter is reported to the Buddha, who comments on the evils which follow both victory and defeat.

4. "Look not on a woman to lust after her" [xv. 6 = 202]. The Buddha attends a wedding. The young husband, fired with lust for his bride, ignores the Buddha. The Buddha causes the bride to vanish from the sight of her husband, and admonishes the husband on the evils of the lusts of the flesh.

5. The Buddha feeds the hungry [xv. 7 = 203]. The Buddha goes to Āḷavi to preach the Law to a certain poor man. The poor man goes to seek his ox which was lost, and the Buddha waits for him to return. When he returns, the Buddha, observing that he is hungry, directs that food be given to him. The monks murmur, and the Buddha rebukes them.

6. On moderation in eating [xv. 8 = 204]. King Pasenadi Kosala visits the Buddha, suffering from over-indulgence in food. The Buddha admonishes the king on the evils of over-eating and pronounces two stanzas on the subject, which the king is unable to memorize. The Buddha therefore causes the king's nephew to memorize the stanzas and to pronounce them before the king at meal-time. The king takes the hint, diminishes his food, and improves in health. Later on the king visits the Buddha and tells him how much he has improved in health and spirits.

7. By righteousness men honor the Buddha [xv. 9 = 205]. From the day when the Teacher announces that in four months he will pass into Nibbāna, seven hundred monks of his retinue are overwhelmed with fear, and gather in little groups and ask each other, "What are we to do?" But a certain monk named Tissa resolves to strive the more earnestly for the attainment of Arahatship. Accordingly he adopts the Four Postures and keeps residence by himself. The monks, misunderstanding his motive, tell the Teacher that Tissa has no affection for him. The Teacher admonishes them as follows: "Only he that is like Tissa has real affection for me. For though men honor me with perfumes and garlands, they honor me not. But they that practice the Higher and the Lower Law, they alone truly honor me."

8. Sakka ministers to the Buddha [xv. 10–12 = 206–208]. At the close of the Buddha's life, when he is suffering from an attack of dysentery, Sakka comes and ministers to him. When the monks express surprise at Sakka's ministrations, the Buddha tells them that Sakka is merely returning favor for favor. To make the matter clear, the Buddha tells the monks the story of how Sakka once came to him terrified with the fear of death and of how he reassured him.

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Book XVI. Objects of Affection, Piya Vagga

1. Mother and father and son [xvi. 1–3 = 209–211]. A youth retires from the world, in spite of the opposition of his parents. His father and mother follow his example. Mother and father and son, even after their retirement from the world, are unable to remain apart. The Buddha reproves them for not suppressing human affections.

2. The Buddha comforts the afflicted [xvi. 4 = 212]. A certain layman loses his son, and is unable to restrain his grief. The Buddha visits him and comforts him, admonishing him that death is common to all. The Buddha urges the layman to meditate upon death after the example of wise men of old, and relates the Uraga Jātaka.

3. The Buddha comforts the afflicted [xvi. 5 = 213]. Visākhā loses her granddaughter Dattā, and is unable to restrain her grief. The Buddha asks her to consider how many persons die daily, and convinces her that grief is unprofitable.

4. The Licchavi princes and the courtezan [xvi. 6 = 214]. The Licchavi princes fall to fighting over the possession of a courtezan, and are carried into the city on litters. The Buddha comments on the evils of the lusts of the flesh.

5. The golden maiden [xvi. 7 = 215]. A youth with a repugnance for women causes a golden image to be made in the form of a woman of surpassing beauty, offering to marry the maiden who possesses equal beauty, if such can be found. Brahmans find a maiden whose beauty far surpasses the beauty of the image, and so report to the youth's parents. The youth is all eagerness to see her. As the Brahmans are conducting her to the house of her future husband, she suddenly drops dead. The youth is inconsolable, takes to his bed, and refuses to eat. The Buddha convinces the youth that love is the cause of his grief, and establishes him in the Fruit of Conversion.

6. Set not your heart on worldly possessions [xvi. 8 = 216]. A Brahman promises the Buddha, in case his crop prospers, to divide with him. When he is on the point of fulfilling his promise, a severe storm ruins his crop. The Brahman, overcome with grief, takes to his bed and refuses to eat. The Buddha convinces him that desire is the cause of his grief, and establishes him in the Fruit of Conversion.

7. Kassapa wins a basket of cakes [xvi. 9 = 217]. Some youths carrying baskets of cakes on their shoulders pass the Buddha and his retinue without so much as offering them a cake. But when Elder Kassapa appears, they are all politeness and offer him everything they have. The Buddha comments approvingly on the delight with which men honor a monk like Kassapa.

8. The Elder who had attained the Fruit of the Third Path [xvi. 10 = 218]. An Elder who has attained the Fruit of the Third Path, dies without answering a question his brother monks asked him with reference to his attainment of Specific Attainment. The monks carry their grief to the Buddha, who comforts them, assuring them that their brother has been reborn in the Pure Abode.

9. Nandiya attains heavenly glory [xvi. 11–12 = 219–220]. Nandiya marries his uncle's daughter, inherits great wealth, and erects a dwelling for the monks. As the result of this gift, a palace of jewels arises in the World of the Thirty-three. One day Moggallāna visits the World of the Thirty-three, and is informed by celestial nymphs that the palace is the result of Nandiya's gift. Returning to the world of men, he asks the Buddha whether men may attain heavenly glory even in this life. The Buddha reminds him of what he has seen with his own eyes, and adds that when a man who has wrought works of merit goes to the next world, he is greeted by the deities as warmly as a man who has been long absent from home is greeted by his kinsfolk.

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Book XVII. Anger, Kodha Vagga

1. How anger marred a maiden's looks [xvii. 1 = 221].

1 a. The maiden with blotches on her face. Elder Anuruddha once visits Kapilavatthu and is greeted by all of his kinsfolk except his sister Rohiṇī, who remains at home on account of an eruption of the skin. The Elder causes her to be summoned, and admonishes her to perform works of merit. He suggests that she build an assembly-hall. Rohiṇī follows her brother's advice, and the eruption immediately disappears. Subsequently Rohiṇī entertains the Buddha. The Buddha informs her that anger was the cause of her skin-disease, and relates the following

1 b. Story of the Past: The jealous queen and the nautch-girl. The chief consort of the King of Benāres once took a dislike to a nautch-girl, and determined to get even with her. So she reduced a number of large ripe scabs to powder, and covered the girl's body with the powder. The result was that the girl's body became covered with sores. The jealous queen was Rohiṇī.

1 c. Sequel: The celestial nymph. As the result of her gift of an assembly-hall, Rohiṇī is reborn as a celestial nymph. Four deities quarrel over her, but yield her to Sakka. She becomes Sakka's darling and delight.

2. The tree-spirit and the monk [xvii. 2 = 222]. A certain monk determines to build him a lodging, and sets about to cut down a tree. The tree-spirit begs him to desist, but he refuses to do so. The spirit, thinking that the sight of her child will touch the monk, places her child on a branch of the tree. The monk, unable to check the force of his upraised axe, cuts off the arm of the child. The tree-spirit restrains her impulse to kill the monk, and reports the matter to the Buddha. The Buddha commends her for her self-restraint, and assigns her another tree.

3. The poor man and his daughter [xvii. 3 = 223].

3 a. Puṇṇa acquires merit. A poor man named Puṇṇa worked for the treasurer Sumana, and his wife and daughter Uttarā were servants in the treasurer's household. On a certain holiday Puṇṇa directs his wife to prepare a double portion of rice, and spends the morning plowing as usual. Sāriputta goes to the field where Puṇṇa is plowing, and Puṇṇa gives him a toothstick and strains water for him. Puṇṇa's wife sets out for the field with her husband's meal, but meeting Sāriputta, gives him the rice. Returning home, she prepares a second portion of rice for her husband, takes the rice to him, and explains the reason for her delay. Puṇṇa, overjoyed at what he has heard, but utterly weary, lies down and goes to sleep.

When Puṇṇa awakens the following morning, he discovers that the field which he plowed the previous day has turned to gold. He informs the king, who orders that the gold be hauled to the palace. As the king's men gather up the gold, they say, "This is the property of the king." Immediately the gold turns to dust. The king orders them to say, "This is the property of Puṇṇa," and immediately the dust turns to gold again. The king appoints Puṇṇa treasurer, bestows all of the wealth upon him, and gives him a site for a house. Puṇṇa builds him a house, entertains the Buddha, and together with his wife and daughter Uttarā, attains the Fruit of Conversion.

3 b. Uttarā and Sirimā. Uttarā becomes the wife of the treasurer Sumana's son. Now the treasurer Sumana and all the members of his household were unbelievers; and Uttarā was unable for some time to perform any of the duties of her religion. Finally, at the suggestion of her father, she installs the courtezan Sirimā in her household as her husband's mistress, and her husband consents to the arrangement. Sirimā lives in the house for a fortnight, quite ignorant of her real position in the household, imagining herself to be the real mistress of the household. Uttarā spends her

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time in the kitchen, preparing food for the monks. Her husband sees her and laughs. Sirimā sees him laugh, and furiously jealous of Uttarā, enters the kitchen and throws boiling ghee on her head. Uttarā escapes injury by making an Act of Truth. The serving-women belabor Sirimā with blows, but Uttarā rescues her and bathes her with hot water and oil. Sirimā then realizes that her position in the household is that of a concubine, repents of her act, and asks Uttarā to pardon her. Uttarā promises to pardon her if the Buddha will pardon her. The Buddha admonishes Sirimā that anger should be overcome with kindness, and pronounces a stanza, establishing her in the Fruit of Conversion.

4. Do trifling acts of merit lead to heaven? [xvii. 4 = 224]. Moggallāna goes to heaven and asks the deities to tell him through what acts of merit they attained heavenly glory. The deities mention trifling acts of merit, such as telling the truth, not getting angry, giving small gifts. Moggallāna returns to earth and asks the Buddha whether such trifling acts of merit really lead to heaven. The Buddha assures him that they do.

5. A Brahman greets the Buddha as his son [xvii. 5 = 225]. The Buddha is entertained by an old Brahman and his wife, who greet him as their son. The monks express surprise that the Buddha should acquiesce in this form of address. The Buddha tells them that in five hundred states of existence the Brahman and his wife were his father and mother, in five hundred more his uncle and aunt, and in five hundred more his grandfather and grandmother. The old Brahman and his wife attain Arahatship and pass into Nibbāna. The Buddha follows their bodies to the burning-ground, and discourses to the monks on the bliss of Nibbāna.

6. It is the giver that makes the gift [xvii. 6 = 226]. A female slave presents the Buddha with a cake made of rice-dust. The Buddha accepts the cake, and relates to the monks the Kuṇḍaka-sindhavapotaka Jātaka.

7. Nothing, too much, and too little [xvii. 7–10 = 227–230]. The layman Atula blames Revata for saying nothing, Sāriputta for saying too much, and Ānanda for saying too little. The Buddha admonishes him that no one deserves unqualified blame, and no one unqualified praise.

8. The Band of Six [xvii. 11–14 = 231–234]. The Six Monks put on wooden shoes and make a great clatter. The Buddha admonishes the monks to restrain themselves in deeds, words, and thoughts.

Book XVIII. Blemishes, Mala Vagga

1. The cow-killer and his son [xviii. 1–4 = 235–238]. A cow-killer, angered at the failure of his wife to provide beef for his supper, cuts off the tongue of a live ox, has it cooked, and sits down to eat. The moment he places a piece of ox-tongue in his mouth, his own tongue is cleft in twain and falls out of his mouth. The cow-killer crawls about on his hands and knees, bellowing like an ox, dies shortly afterwards, and is reborn in the Avīci hell. The son flees in terror to Takkasilā, and becomes apprenticed to a goldsmith. The goldsmith so admires the young man's work that he gives him his daughter in marriage. Subsequently the cow-killer's son goes to live with his own sons, who have become disciples of the Buddha. One day his sons entertain the Buddha, who admonishes the father to make provision for his journey to the next world.

2. Little by little [xviii. 5 = 239]. A certain Brahman clears away the grass from the place where the monks vest themselves, covers the place with sand, erects a pavilion and a hall, and gives a festival in honor of the completion of the hall. The Buddha praises the Brahman for laying up spiritual treasure little by little.

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3. The louse that would have his own [xviii. 6 = 240]. A certain monk is presented with a coarse cloth eight cubits in length. From this material his sister weaves a fine cloth nine cubits in length, and the monk has a robe made of it. He dies suddenly in the night, and is reborn as a louse in his own robe. When the monks undertake to divide the robe among them, the louse runs back and forth screaming, "These monks are stealing my property." The Teacher hears his words by Supernatural Audition, and directs the robe to be laid aside for seven days. On the seventh day the louse dies, and is reborn in the World of the Tusita gods. On the eighth day the Teacher directs the robe to be divided among the monks, explains the reason for the delay, and discourses on the corroding effect of desire.

4. Pride goeth before a fall [xviii. 7 = 241]. A certain monk boasts of his ability to expound the Law, but fails miserably when put to the test. His indignant hearers drive him away with sticks and stones, and he falls into a cesspool. The Teacher tells the monks that it is not the first time he has wallowed in a cesspool, and relates the Sūkara Jātaka.

5. The wickedness of women [xviii. 8–9 = 242–243]. A young man who has been greatly embarrassed by the wicked ways of his wife, visits the Buddha. The Buddha compares women to rivers, and relates the Anabhirati Jātaka.

6. Courtesy and rudeness [xviii. 10–11 = 244–245]. A certain monk receives a portion of choice food, and offers it to an Elder. The Elder walks away without so much as thanking him. The Buddha contrasts the easy life of the shameless with the hard life of the modest.

7. All of the precepts are hard to keep [xviii. 12–14 = 246–248]. Five hundred laymen, each of whom keeps one of the precepts, fall into a dispute as to which of the precepts is the hardest to keep. The Buddha admonishes them that all of the precepts are hard to keep.

8. The fault-finding novice [xviii. 15–16 = 249–250]. A certain monk finds fault with everybody, and boasts about his kinsfolk. The monks send some novices to look up his antecedents, and the novices report that he is of humble origin. The Buddha informs the monks that it is not the first time the novice has so conducted himself, and relates the Kaṭāhaka Jātaka.

9. The inattentive laymen [xviii. 17 = 251]. Five laymen go to the monastery to hear the Law. During the Buddha's sermon the first falls asleep, the second digs the earth with his finger, the third shakes a tree, the fourth gazes at the sky; the fifth alone listens to the Law. The Buddha informs Ānanda that in five hundred successive existences the first was a dragon, the second an earthworm, the third a monkey, the fourth an astrologer, and the fifth a repeater of the Veda. What they did, they did from the force of habit.

10. Treasurer Ram [xviii. 18 = 252].

10 a. Frame-Story begun: The Buddha visits Treasurer Ram.

10 b. How did Treasurer Ram get his name? Treasurer Ram was so called because he possessed golden rams.

10 c. Story of the Past: How Treasurer Ram came to possess golden rams. In the dispensation of the Buddha Vipassī Treasurer Ram erected an elephant-stable ornamented with golden rams.

10 d. Story of the Past: How Treasurer Ram and his family came to possess magical power. In the present dispensation Treasurer Ram and his family presented a pint-pot of rice in time of famine to a Private Buddha, each member of the family making an Earnest Wish. Treasurer Ram's granaries were immediately filled to overflowing, and both he and his family were endowed with magical power.

10 e. Treasurer Ram and his family exhibit their magical power. Treasurer Ram causes his granaries to be swept, bathes his head, sits down at the door of each

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granary, looks up at the sky, and one after another his granaries are filled with ruddy rice. His wife adorns herself, prepares a pint-pot of boiled rice, doles out rice with a golden spoon to all who come, and the pint-pot of rice suffers no diminution. His son bathes his head, fills a purse with a thousand pieces of money, doles out money to all who come, and the thousand pieces of money suffer no diminution. His daughter-in-law adorns herself, fills a basket with seed-rice, doles out seed-rice to all who come, and the basket of seed-rice suffers no diminution. His slave adorns himself, yokes his oxen, and plows seven furrows at once.

10 a. Frame-Story concluded: Treasurer Ram goes forth to meet the Buddha. The sectaries find fault with the Buddha and seek to restrain Treasurer Ram from going forth to meet him. The Buddha remarks that the sectaries find in others faults which do not exist, but fail to see their own faults.

11. The fault-finding monk [xviii. 19 = 253]. The Buddha reproves a monk who found fault with everybody.

12. Is there a path through the air? [xviii. 20–21 = 254–255]. A wandering monk asks the Buddha three questions, all of which the Buddha answers in the negative.

Book XIX. The Righteous, Dhammaṭṭha Vagga

1. The unjust judges [xix. 1–2 = 256–257]. Some monks see some judges taking bribes and depriving lawful owners of their property unjustly. The Buddha discourses on the true meaning of "righteous."

2. The Band of Six [xix. 3 = 258]. The Six Monks insult some young monks and novices. The latter complain to the Buddha, who discourses on the meaning of "wise."

3. Not therefore is a man praised for his much speaking [xix. 4 = 259]. The forest-deities applaud an Arahat who recites a single stanza, but withhold applause from two monks who recite the Law at length. The two monks complain to the Buddha, who comments on the meaning of "versed in the Law."

4. Can a young monk be an "Elder"? [xix. 5–6 = 260–261]. Some monks express surprise that the Teacher should apply the title "Elder" to a young monk. The Teacher explains what he means by the title.

5. What is an accomplished gentleman? [xix. 7–8 = 262–263]. The Buddha reproves some monks who pride themselves on their good address.

6. It is not tonsure that makes the monk [xix. 9–10 = 264–265]. Whenever Hatthaka was defeated in an argument, he would invite his opponent to resume the argument at such and such a place and time. He would then go to the place before the appointed time and proclaim that his opponent's absence was a virtual confession of defeat. The Buddha reproved him and remarked that it is not tonsure that makes the monk.

7. What is it that makes the monk? [xix. 11–12 = 266–267]. A Brahman becomes a sectarian monk, and asks the Buddha why he does not call him a monk.

8. It is not silence that makes the sage [xix. 13–14 = 268–269]. In the first period of Enlightenment, whereas the sectarian monks express their thanks and good wishes to those who have entertained them, the orthodox monks depart with never a word of thanks. The people murmur, and the monks report the matter to the Buddha. The Buddha enjoins upon the monks the saying of thanksgivings. The sectaries complain that whereas they keep silence, as befits sages, their opponents deliver lengthy discourses. The Buddha remarks that he does not call a man a sage merely because he keeps silence.

9. Noble is as noble does [xix. 15 = 270]. A fisherman, seeing the Buddha,

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throws away his hook and line. The Buddha asks him his name, and learning that it is "Noble," reproves him for taking the lives of living creatures, and remarks that noble is as noble does.

10. Be not puffed up [xix. 16–17 = 271–272]. The Buddha reproves a party of monks who are puffed up because of their spiritual attainments, and admonishes them that they must be satisfied with nothing less than the attainment of Arahatship.

Book XX. The Path, Magga Vagga

1. The Eightfold Path is the best of paths [xx. 1–4 = 273–276]. Fifty monks engage in a conversation about the paths over which they have traveled. The Buddha admonishes them to apply themselves to the task of entering upon the Noble Eightfold Path.

2. Impermanence [xx. 5 = 277]. The Buddha, knowing that certain monks meditated upon Impermanence in a previous birth, directs them to meditate upon Impermanence.

3. Suffering [xx. 6 = 278]. The Buddha, knowing that certain monks meditated upon Suffering in a previous birth, directs them to meditate upon Suffering.

4. Unreality [xx. 7 = 279]. The Buddha, knowing that certain monks meditated upon Unreality in a previous birth, directs them to meditate upon Unreality.

5. Do not postpone until to-morrow [xx. 8 = 280]. Five hundred monks retire to the forest to meditate. One falls away, but the rest attain Arahatship. The monks return to the Teacher, who has a kind word for everybody except the monk who has fallen away. The monk renews his determination to attain Arahatship, and walks up and down the cloister all night long. Becoming drowsy, he stumbles against a stone seat and breaks his thigh. As his fellow-monks are on their way to take a meal at the house of a certain layman, they hear the groans of the unfortunate monk, and stop and minister to him. They are thus prevented from receiving promised offerings. The Teacher remarks that it is not the first time this monk has prevented his fellows from receiving promised offerings, and relates the Varaṇa Jataka. He then discourses on the evil of procrastination.

6. The pig-ghost [xx. 9 = 281]. As Moggallāna is descending Mount Vulture Peak with Lakkhaṇa, Moggallāna smiles. Lakkhaṇa asks him why he smiles. Moggallāna replies that he will tell him as soon as they are in the presence of the Teacher. When they are in presence of the Teacher, Lakkhaṇa repeats his question. Moggallāna tells him that he saw a ghost in the form of a pig. The Buddha corroborates his statement, and declares that he himself saw the same ghost as he sat on the Throne of Enlightenment. The monks ask the Buddha to tell them about his former deed, and the Buddha relates the following

6 a. Story of the Past: The destroyer of friendships. Two monks lived together in peace and harmony until a preacher of the Law destroyed their mutual friendship and confidence by telling each of them that the other had made insinuations of evil concerning him. When a hundred years had passed, the two monks discovered that the preacher of the Law had lied to them, drove him from their dwelling, and renewed their friendship. The destroyer of friendships was reborn as a ghost in the form of a pig.

7. Poṭhila the Empty-head [xx. 10 = 282]. The Buddha fires the determination of a certain monk to attain Arahatship by calling him "Empty-head." A seven-year-old novice tests the monk's willingness to obey by ordering him to leap into a pool of water, robes and all. The monk obeys, listens to the admonition of the novice, and after hearing a stanza uttered by an apparition of the Buddha, attains Arahatship.

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8. The old monks and the old woman [xx. 11–12 = 283–284]. Some old monks are befriended by an old woman, the former wife of one of their number. When the old woman dies, the old monks are inconsolable. The Buddha relates the following

8 a. Story of the Past: Kāka Jātaka. In a previous state of existence the old monks were a flock of crows. One day the mate of one of their number got very drunk, and was swept out to sea and drowned. The crows set to work to bale out the sea with their beaks, but finally gave up the attempt.

9. The grass withereth, the flower fadeth [xx. 13 = 285]. A goldsmith's son, who has meditated on Impurity without success, attains Arahatship by contemplating withering leaves and fading flowers.

10. Thou shalt surely die [xx. 14 = 286]. A merchant sets out on a journey, but is halted by a flood. So he pitches camp by the bank of a river, and decides to remain there for a full year. The Buddha, knowing that the man is destined to die in seven days, sends Elder Ānanda to him, and afterwards preaches to him in person.

11. The bereaved mother and the pinch of mustard seed [xx. 15 = 287]. The Buddha admonishes a mother who has sought a pinch of mustard seed as medicine for her dead child.

12. The woman who was bereft of all her family [xx. 16–17 = 288–289]. The Buddha admonishes a woman who has lost all the members of her family by death.

Book XXI. Miscellaneous, Pakiṇṇaka Vagga

1. The Ascent of the Ganges [xxi. 1 = 290]. Vesāli is devastated by famine, evil spirits, and pestilence. The Licchavi prince Mahāli requests the Buddha to visit the city and abate the plagues. The Buddha consents. King Bimbisāra prepares a road from Rājagaha to the Ganges, and escorts the Buddha in state to the bank of the river. The Buddha descends the Ganges. The Licchavi princes prepare a road from the Ganges to Vesāli, and escort the Buddha to their city, bestowing on him honors double those bestowed by the king. Sakka and the deities descend, and the evil spirits flee away. By direction of the Buddha, the Elder Ānanda recites the Jewel Sutta, and the plagues abate. The Buddha is honored by men, deities, and Nāgas. The Buddha ascends the Ganges, and is received by the king with honors double those rendered by the Licchavi princes. The king escorts the Buddha back to Rājagaha. The monks express amazement at the supernatural power of the Buddha. The Buddha tells them that the honors accorded him are the result of a slight offering which he made in a previous state of existence, and relates the following

1 a. Story of the Past: The Brahman Saṁkha. The Brahman Saṁkha had a son named Susīma who became a Private Buddha. When Susīma died, Saṁkha made offerings at his shrine. Saṁkha was the Future Buddha.

2. "Not hatred for hatred" [xxi. 2 = 291]. A girl eats the eggs of a hen. The hen conceives a grudge against her, and prays that she may be reborn as an ogress, able to devour the children of her enemy. The hen is reborn as a cat, the girl is reborn as a hen, and the cat eats the eggs of the hen. The hen is reborn as a leopardess, the cat is reborn as a doe, and the leopardess eats the young of the doe. In five hundred successive states of existence, they return hatred for hatred. Finally the girl who ate the eggs of a hen is reborn as a young woman of Sāvatthi, and the hen is reborn as an ogress. The ogress devours two children of the young woman, and is about to seize the third when the young woman seeks refuge in the monastery. The Buddha admonishes them to return good for evil.

3. The monks who were given to vanities [xxi. 3–4 = 292–293]. The monks of Bhaddiya were given to the wearing of all manner of ornamental shoes, and neglected their religious duties. The Buddha reproved them.

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4. The monk who had killed his mother and father [xxi. 5–6 = 294–295]. The Buddha points out a monk who has killed his mother and father.

5. The youth and the demons [xxi. 7–12 = 296–301]. A youth wins victories in his sports and escapes from the power of a demon by meditating on the Buddha and ejaculating, "Praise be to the Buddha."

6. The Vajjian prince who became a monk [xxi. 13 = 302]. A Vajjian prince who became a monk hears festive music and becomes discontented.

7. Citta, the faithful layman [xxi. 14 = 303]. A jealous monk insults a faithful layman and is rebuked by the Buddha. The layman presents alms to the Buddha, and is rewarded by deities and men. **[Excerpt from v. 14.]**

8. Cullā Subhaddā the virtuous [xxi. 15 = 304]. Cullā Subhaddā, daughter of Anāthapiṇḍika, marries the son of Ugga, a sectarian. Anāthapiṇḍika presents his daughter with a dowry, gives her Ten Admonitions, and provides her with eight sponsors to clear her of such charges as may be brought against her. She enters her husband's city in state, winning the hearts of the citizens by her virtues and her charm. Her father-in-law entertains the Naked Ascetics, and invites her to do them reverence. Out of modesty she refuses, and her father-in-law directs her to be put out of the house. She summons her sponsors and explains the situation to them. Her mother-in-law asks her to describe her own monks, and she does so. Her mother-in-law asks to see her monks. So she invites the Buddha and his monks and entertains them. The Buddha expounds the Law, and Ugga is established in the Fruit of Conversion.

9. The solitary monk [xxi. 16 = 305]. The Buddha praises the life of solitude.

Book XXII. Hell, Niraya Vagga

1. Murder of Sundarī [xxii. 1 = 306]. The envious sectaries conspire with the wandering nun Sundarī to cast reproach upon the Buddha. In the evening, when the throngs are returning to the city from Jetavana, she walks in the direction of Jetavana, and when the people ask her where she is going, she replies that she is on her way to Jetavana to spend the night alone with the hermit Gotama in the Perfumed Chamber. Having spent the night in some monastery belonging to the sectaries, she walks back in the morning in full view of the throngs on their way to Jetavana. After a few days the sectaries suborn villains to kill Sundarī and throw her body on a heap of rubbish near the Perfumed Chamber. The sectaries then report to the king that Sundarī has disappeared, and tell him that they suspect the disciples of the Buddha of having murdered her in order to conceal their master's misdeeds. The king permits them to make a search for her body. They remove the body from the rubbish-heap and carry it into the city on a litter, proclaiming publicly that the disciples of the Buddha have murdered her. The inhabitants of the city revile the monks, and the monks report the matter to the Buddha. The Buddha discourses on the evil end of liars. The king sends out his men to investigate the murder. The murderers betray themselves in a tavern while under the influence of strong drink. The king's men arrest the murderers and arraign them before the king. The murderers confess their guilt and implicate the sectaries. The king orders the execution of the sectaries.

2. The skeleton-ghost [xxii. 2 = 307]. As Moggallāna is descending Mount Vulture Peak with Lakkhaṇa, Moggallāna suddenly smiles. Lakkhaṇa asks him why he smiles. Moggallāna replies that he will tell him as soon as they are in the presence of the Teacher. When they are in the presence of the Teacher, Lakkhaṇa repeats his question, and Moggallāna tells him that he saw a ghost in the form of a skeleton, a monk soaring through the air with his body all aflame, and other of their co-religionists, five in all, tormented with fire. The Teacher informs the monks that these men

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retired from the world in the dispensation of the Buddha Kassapa and failed to act according to their profession.

3. Magic for meat [xxii. 3 = 308]. The Buddha reproves some monks for praising each other as possessors of supernatural powers for the sake of the belly.

4. The man whom women loved [xxii. 4–5 = 309–310]. Anāthapiṇḍika's nephew Khema was such a handsome youth that all the women who saw him fell madly in love with him. He spent most of his time running after other men's wives. The king was unable to turn him from his evil ways, but the Buddha converted him.

4 a. Story of the Past: Khema's Earnest Wish. Khema's attractiveness to women was due to the fact that in a previous existence he made an Earnest Wish that all of the women who saw him might fall in love with him.

5. The presumptuous monk [xxii. 6–8 = 311–313]. A monk thoughtlessly breaks off a blade of grass. Troubled in mind, he consults a brother monk. The second monk makes light of the offense of the first monk, and deliberately seizes a clump of grass with both of his hands and pulls it up. The Buddha rebukes the presumptuous monk.

6. The jealous woman [xxii. 9 = 314]. A jealous woman's husband lies with a female servant. The jealous woman binds her rival hand and foot, cuts off her nose and ears, and shuts her up in an inner chamber. Then she goes with her husband to hear the Law. The female servant is released by relatives of the woman, goes to the monastery, and tells the Buddha what has happened. The Buddha discourses on the folly of evil deeds.

7. Fortify yourself like a city [xxii. 10 = 315]. The inhabitants of a frontier country are so busily engaged in fortifying their city that they find no opportunity to minister properly to some visiting monks. The monks relate their experiences to the Buddha, who admonishes them to fortify themselves like a city.

8. Degrees of nakedness [xxii. 11–12 = 316–317]. Some monks, seeing a company of Naked Ascetics of the Jain order (Niganṭhas), express the opinion that the Niganṭhas are superior to the Acelakas, since the Niganṭhas wear at least a covering in front, while the Acelakas go entirely naked. The Niganṭhas hasten to explain that their sole reason for wearing any covering is to keep the dust and dirt from falling into the vessels in which they receive their food.

9. Children visit the Buddha [xxii. 13–14 = 318–319]. The sectaries administer an oath to their children not to salute the monks or to enter their monastery. One day, as the children are playing outside of the Jetavana monastery, they become thirsty, and send the son of a lay disciple to the monastery for water. The layman's son goes to the monastery, salutes the Buddha, and tells him the circumstances of his visit. The Buddha tells him to send the other boys to the monastery for their drink. The boys all come and have their drink. The Buddha chooses a subject suited to their understanding, discourses to them, and establishes them in the Refuges. Eventually their parents also become disciples of the Buddha.

Book XXIII. The Elephant, Nāga Vagga

1. The sectaries insult the Buddha [xxiii. 1–3 = 320–322]. At the instigation of Māgandiyā, the sectaries follow the Buddha about and shout insulting epithets at him. Ānanda suggests that they flee to another city, but the Buddha rejects his suggestion and compares himself to an elephant that has entered the fray. [**Excerpt from ii. 1, part 6.**]

2. The monk who had been an elephant-trainer [xxiii. 4 = 323]. A monk who had once been an elephant-trainer, stands by the bank of a river, watching an elephant-tamer break in an elephant. Observing that the elephant-tamer is not succeeding

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very well, the monk remarks to some of his fellow-monks that if the elephant-tamer would only wound the elephant in such and such a place, he could very quickly teach him the trick he wishes to teach him. The elephant-tamer hears the remark, follows the monk's suggestion, and soon compels the elephant to submit to his will. The monks report the incident to the Buddha. The Buddha rebukes him, telling him that he has all he can do to tame himself.

3. The old Brahman and his sons [xxiii. 5 = 324]. An old Brahman divides half of his wealth among his four sons when they marry. When the Brahman's wife dies, the sons induce the father to divide the remainder of his wealth among them. The Brahman's daughters-in-law drive him from the houses of his sons. At the suggestion of the Buddha the Brahman recites his troubles before the assembled Brahmans. The Brahmans threaten to kill the sons. The sons thereafter take proper care of their father. The Brahman makes an offering of thanksgiving to the Buddha. At the Brahman's suggestion his sons entertain the Buddha. The Buddha praises the Brahman's sons for their tender care of their father, and relates the following

3 a. Story of the Past: Mātuposaka Nāgarāja Jātaka. The elephant Dhanapāla refused to eat in captivity for love of his mother.

4. On moderation in eating [xxiii. 6 = 325]. King Pasenadi Kosala, suffering from over-indulgence in food, visits the Buddha. The Buddha admonishes the king on the evils of over-eating, and directs the king's nephew to recite a certain stanza before the king at meal-time. The king takes the hint, diminishes his food, and improves in health. [Excerpt from xv. 6.]

5. The novice and the ogress [xxiii. 7 = 326]. A model novice makes over the merit he acquires by intoning the Sacred Word to his mother and father. On attaining manhood, he becomes discontented, resolves to leave the Order, and goes to the house of his mother. His mother remonstrates with him, but to no avail. An ogress who was his mother in a previous state of existence, takes possession of him, and wrings his neck until he falls to the ground, writhing and foaming at the mouth. When he recovers his senses, his mother urges him to return to the Order, and this he does. The Buddha admonishes him to restrain his thoughts.

6. An elephant sticks fast in the mud [xxiii. 8 = 327]. An elephant sticks fast in the mud. His keeper shows himself to the elephant with his head arrayed as for battle, and causes the battle-drum to be beaten. The elephant immediately exerts himself to the utmost and extricates himself from the mud. The monks report the incident to the Buddha, who admonishes them to extricate themselves from the quagmire of the evil passions.

7. An elephant waits upon the Buddha [xxiii. 9–11 = 328–330]. The Buddha takes up his residence in the forest, and is waited upon by a noble elephant. Ānanda, accompanied by many disciples and monks, goes to the forest. The monks ask the Buddha whether he has not endured much hardship. The Buddha replies that he has been waited upon by a noble elephant, and remarks that whoever obtains such a companion may well live alone. [Excerpt from i. 5.]

8. Māra tempts the Buddha [xxiii. 12–14 = 331–333]. Māra tempts the Buddha to exercise sovereignty and to transmute matter into gold. The Buddha rebukes Māra and admonishes him.

Book XXIV. Thirst or Craving, Taṇhā Vagga

1. Redfish [xxiv. 1–4 = 334–337].

1 a. Story of the Past: The insolent monk. The bandits. A certain monk, drunk with the intoxication of great learning, and overcome by desire of gain, behaved in an insolent manner towards his fellows. The monk was reborn in the Avīci hell.

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Five hundred bandits took upon themselves the precepts and were reborn in the World of the Gods.

1 b. Story of the Present: The fishermen, and the fish with a stinking breath. The insolent monk is reborn as a fish with scales of ruddy gold, but with a stinking breath. The bandits are reborn as fishermen. The fishermen inclose the fish in their net and take it to the king. The king takes it to the Buddha. The Buddha informs the king that because in a previous state of existence the fish preached the Word of the Buddha, therefore it has scales of ruddy gold, but because the fish was guilty of insolence, therefore it has a stinking breath. To confirm the faith of his hearers, the Buddha lets the fish tell its own story. The Buddha admonishes his hearers to walk in heedfulness.

2. The young sow [xxiv. 5–10 = 338–343]. A young woman passes through thirteen successive births. In one of these births she is a young sow. The Buddha relates her previous history. In her thirteenth birth she marries the minister of King Gāmaṇī the Wicked, retires from the world, and attains Arahatship.

3. The renegade monk [xxiv. 11 = 344]. A monk returns to the world and joins a pack of thieves. One day he is captured. As he is on his way to the place of execution, a certain Elder admonishes him to consider once more the Subject of Meditation which he formerly employed. The renegade monk applies himself to meditation and enters into the fourth trance. The executioners take their places around him, but he exhibits not the slightest sign of fear. The executioners report the matter to the king, who orders his release. The renegade monk, even as he lies on the red-hot spikes, attains Arahatship, and proceeds through the air to the Buddha.

4. The prison-house [xxiv. 12–13 = 345–346]. Visiting monks pass a prison house, and see criminals bound with fetters. Approaching the Buddha, they ask him whether there are any bonds stronger than the bonds with which the criminals are bound. The Buddha assures them that the Bond of Craving is a thousandfold stronger, and remarking that wise men of old broke this bond, relates the following

4 a. Story of the Past: Husband and wife. The Future Buddha was reborn as a poor man. Not knowing that his wife was pregnant, he asked her permission to retire from the world. His wife asked him not to do so until she should have given birth to her child. When the child was born, she asked him to wait until the child was weaned. While he waited, his wife conceived a second child. The Future Buddha thereupon left her, breaking the bond of attachment once and for all.

5. Beauty is but skin-deep [xxiv. 14 = 347]. Khemā, chief consort of King Bimbisāra, was exceedingly beautiful. She had heard it said that the Buddha found fault with beauty of form, and therefore avoided him. One day, after listening to songs in praise of Veḷuvana, she was seized with a desire to go thither. The Buddha created the form of a woman of surpassing beauty, and caused her to stand beside him with a fan in her hand. Khemā stood with her gaze riveted upon the woman. The Buddha caused the woman to pass through old age, disease, and death. Khemā was thus brought to a realization of the transitoriness of outward beauty.

6. The youth who married a female acrobat [xxiv. 15 = 348]. A treasurer's son falls in love with a female acrobat, and marries her. He joins a troupe of traveling acrobats and becomes an acrobat himself. One day, while he is performing in the city of Rājagaha, the Buddha and his monks enter the city. The Buddha preaches the Law to the acrobat, and the latter attains Arahatship. The Buddha relates to the monks the following

6 a. Story of the Past: A joke in earnest. A husband and his wife presented alms to an Elder, making an Earnest Wish. The Elder, perceiving that their wish would be fulfilled, smiled. The wife remarked, "The Elder must be an actor." The

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husband replied, "He must be indeed." Because of his reply, the husband traveled about with acrobats; because he gave alms, he attained Arahatship.

7. Young Archer the Wise [xxiv. 16–17 = 349–350]. A young woman falls in love with a young monk, and is so attentive to him that he becomes discontented. The monks report the matter to the Buddha, who reproves the young monk and relates the following

7 a. Story of the Past: Young Archer the Wise. The wisest man in India was once slain by a bandit through the treachery of his wife. The bandit took the wife of the wise man, but fearing treachery, forsook her. Sakka took the form of a jackal and put her to shame. The treacherous wife was the seductive young woman.

8. Māra seeks in vain to frighten Rāhula [xxiv. 18–19 = 351–352]. Rāhula lies down to sleep in front of the Perfumed Chamber. Māra takes the form of an elephant, encircles Rāhula's head with his trunk, and trumpets the Heron's Call.

9. The skeptical ascetic [xxiv. 20 = 353]. The Naked Ascetic Upaka meets the Buddha and asks him, "Who is your teacher?" The Buddha replies that he is himself the All-knowing One. Upaka neither doubts nor believes.

10. The Summum Bonum [xxiv. 21 = 354]. The deities raise four questions: "Which is the best of gifts, of flavors, of delights? Why is the destruction of Craving the thing of all other things supreme?" Neither the Four Great Kings nor Sakka can answer. The Buddha declares the Law to be the best of gifts, of flavors, of delights, and the destruction of Craving to be the thing of all other things supreme because it leads to the attainment of Arahatship.

11. Treasurer Childless [xxiv. 22 = 355]. A certain treasurer dies without issue, and the king removes his wealth to the royal precincts. The king tells the Buddha that the treasurer took no delight in the good things of life. The Buddha relates the following

11 a. Story of the Past: The niggardly treasurer. In a previous birth this treasurer caused alms to be given to a Private Buddha, but afterwards regretted his act. Therefore he was reborn as a treasurer, but took no delight in the good things of life. He killed his nephew for his money, and therefore never had any children.

12. The greater and the lesser gift [xxiv. 23–26 = 356–359]. When the Buddha ascends to the World of the Thirty-three and sits upon the Yellowstone Throne of Sakka, the deity Indaka sits on his right hand, and the deity Aṅkura on his left. Indaka obtains the greater glory because he once gave the monk Anuruddha a spoonful of his own food. Aṅkura, who once set up a row of braziers twelve leagues long and gave abundant alms, gave alms without discrimination, and therefore receives the lesser glory. The Buddha discourses on the importance of the exercise of discrimination in the giving of alms.

Book XXV. The Monk, Bhikkhu Vagga

1. Guard the doors of the senses [xxv. 1–2 = 360–361]. Five monks, each of whom guards one of the five doors of the senses, argue with each other as to which of the five doors is the most difficult to guard, and ask the Buddha to decide the argument. The Buddha admonishes them to guard all the doors of the senses, reminds them that because in a previous state of existence they failed to do so, they went to perdition, and relates the following

1 a. Story of the Past: Takkasilā Jātaka. Ogresses tempt five travelers with objects pleasing to the senses of sight and sound and smell and taste and touch. The travelers yield to the temptations and are eaten alive.

2. The goose-killing monk [xxv. 3 = 362]. The Buddha rebukes a monk for

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not scrupling to kill a goose, reminds him that wise men of old entertained scruples about matters of the slightest importance, and relates the following

2 a. Story of the Past: Kurudhamma Jātaka. In times past there was a drought in the kingdom of Kaliṅga, but rain a-plenty in the kingdom of Kuru. The king of Kaliṅga, thinking that if the state elephant of the king of Kuru were brought to his kingdom, rain would fall, sent for him. Still no rain fell. The king of Kaliṅga then concluded that if he kept the Kuru precepts rain would fall in his kingdom, and requested the king of Kuru and the other members of his household to inscribe these precepts on a golden plate. But the king of Kuru and his household hesitated for a long time to do this, because of undue scruples as to whether they had themselves kept the precepts inviolate. Finally, on receiving the assurance of the Brahmans that by nothing which they had done had they violated these precepts, they complied with the request of the king of Kaliṅga. The king of Kaliṅga took upon himself these precepts, and immediately rain fell in his kingdom.

3. The monk who failed to hold his tongue [xxv. 4 = 363]. The monk Kokālika reviles Elders Sāriputta and Moggallāna, and is reborn in the Lotus hell. The Buddha informs the monks that in a previous state of existence also he failed to keep his mouth shut, and went to perdition for it. So saying, he relates the following

3 a. Story of the Past: The talkative tortoise, Bahubhāṇi (Kacchapa) Jātaka. Two geese carry a tortoise through the air on a stick, the tortoise gripping the middle of the stick with his teeth. The tortoise opens his mouth to reply to a taunt, falls to the ground, and splits in two.

4. By righteousness men honor the Buddha [xxv. 5 = 364]. From the day when the Teacher announces that in four months he will pass into Nibbāna, many thousands of monks spend their time in attendance upon him. And gathering in little groups, they ask each other, "What are we to do?" But a certain monk named Dhammārāma resolves to strive the more earnestly for the attainment of Arahatship. Accordingly Dhammārāma goes about by himself, pondering the Law preached by the Teacher. The monks, misunderstanding his motive, tell the Teacher that Dhammārāma has no affection for him. The Teacher admonishes them as follows: "Every other monk should show his affection for me just as Dhammārāma has done. For they that honor me with perfumes and garlands, honor me not; but they that practice the Higher and the Lower Law, they alone truly honor me."

5. The traitor monk [xxv. 6–7 = 365–366]. A certain monk tarries with the monks belonging to the faction of Devadatta for several days. The Buddha reproves him, and relates the following

5 a. Story of the Past: Elephant Damsel-face, Mahilāmukha Jātaka. After listening to the conversation of thieves and murderers, a well-behaved elephant becomes unruly and kills his keepers. But after listening to the conversation of sages and Brahmans, he becomes well-behaved again. The elephant Damsel-face was the traitor monk.

6. The Brahman who gave the gifts of first-fruits [xxv. 8 = 367]. A Brahman, after giving the five gifts of first-fruits, gives the Buddha half of his meal. The Brahman's wife asks the Buddha what it is that makes a monk.

7. The conversion of a pack of thieves [xxv. 9–17 = 368–376]. The layman Soṇa becomes a monk, and recites the Sixteen Octads in the Perfumed Chamber. He is applauded by deities, Nāgas, and Supaṇṇas. His mother, informed by a deity that he has preached the Law before the Buddha, invites him to preach the Law to her. She causes a pavilion to be erected, and on the appointed day goes to the pavilion, sits down, and listens to her son as he preaches the Law. In her absence a pack of thieves enter her house by a tunnel. The leader of the thieves goes to the pavilion with orders to stand beside the woman and to kill her in case she sets out for the house.

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A female slave who has been left in charge of the house, discovers the thieves, and goes to her mistress three times in succession and reports that thieves are robbing her house. The woman tells her slave that she does not wish to be interrupted, and directs her to return to the house and permit the thieves to take all they wish. The leader of the thieves is filled with remorse, goes to the house, and orders his companions to restore the woman's property. The thieves go to the pavilion, beg the woman's pardon, and retire from the world.

8. The grass withereth, the flower fadeth [xxv. 18 = 377]. Five hundred monks attain Arahatship by contemplating fading jasmine flowers.

9. The monk whose mother was a lioness [xxv. 19 = 378]. A certain monk conducted himself with such composure and dignity as to attract universal attention. The story went that he was the son of a lioness. Description of the tidy habits of lionesses.

10. The monk and the ragged garment [xxv. 20–21 = 379–380]. A monk who had been a plowman overcomes discontent and attains Arahatship by contemplating a ragged garment and a plow which he had used as a layman.

11. "Whosoever beholds the Law, he beholds me" [xxv. 22 = 381]. A certain monk was so fascinated by the Buddha's beauty of person that he spent all his time gazing at him. When the Buddha entered upon residence, he directed this monk to leave him. The monk was so affected by despondency that he decided to commit suicide. As he was about to throw himself from the top of a mountain, the Buddha appeared to him in a vision. Then and there the monk attained Arahatship.

12. The novice and the dragon [xxv. 23 = 382].

12 a. Story of the Past: The poor man Annabhāra and the rich man Sumana. In the dispensation of the Buddha Padumuttara, a youth gives alms, praying that some day he may become Foremost of those that possess Supernatural Vision. The Buddha predicts that his prayer will be fulfilled in the dispensation of the Buddha Gotama, and that his name will be Anuruddha. In the course of time this youth is reborn as a poor man Annabhāra, servant of a rich man Sumana. Annabhāra gives alms to a Private Buddha, praying that he may be released from the wretched life he leads, and that he may never again hear the word *is n't*. Sumana offers Annabhāra a thousand pieces of money if he will make over to him the merit of his gift. Annabhāra refuses the money, but at the same time makes over to Sumana the merit of his gift. Annabhāra straightway attains wealth and social position. In the dispensation of the Buddha Gotama, he is reborn as Anuruddha the Sakyan, youngest brother of Mahānāma the Sakyan.

12 b. Story of the Present: Anuruddha retires from the world. Six Sakyan princes, of whom Anuruddha is one, engage in a game of marbles, wagering a cake on the result. Anuruddha loses three times in succession, and sends to his mother for cakes. When his mother's store of cake is exhausted, she sends back word, "There is n't cake to send." Anuruddha, having never heard the word *is n't*, orders his man to fetch *is n't* cake. His mother sends him an empty dish, which the deities fill with celestial cakes. Anuruddha never learns the meaning of *is n't*, and so long as he remains a layman, lives altogether on celestial cakes. Mahānāma informs Anuruddha that as yet no member of their family has become a monk, and suggests that one of the two become a monk. Anuruddha replies that he has been so delicately nurtured that it is out of the question for him to think of enduring the hardships of the monastic life. Mahānāma then offers to become a monk if Anuruddha will take up farming. Anuruddha asks Mahānāma what he means by the word *farming*. (It would have been unreasonable to expect Anuruddha to know the meaning of the word *farming*, for he did not even know where food comes from. For example, Anuruddha, Bhaddiya, and Kimbila once engaged in a discussion of the question, "Where does food come from?"

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Kimbila thought it came from the granary; Bhaddiya, from the kettle; while Anuruddha expressed the opinion that it came from the golden bowl.) In reply to Anuruddha's question, Mahānāma enumerates the various duties connected with the life of a farmer. Anuruddha decides that he would rather become a monk. So Anuruddha, together with five other Sakyan princes, becomes a monk. Subsequently he attains Supernatural Vision, and perceives that Sumana has been reborn as Culla Sumana, youngest son of the lay disciple Mahā Muṇḍa. [Excerpt from i. 12 a.]

12 c. **Story of the Present: The novice Sumana and the dragon.** Sumana becomes the novice of the Elder Anuruddha. The Elder sends the novice to Lake Anotatta for drinking-water. Paṇṇaka, king of the dragons and guardian of the lake, refuses to give the novice water, and covers the surface of the lake with his hood. The novice resolves to do battle with the dragon, and summons the deities to witness the contest. The novice descends from the sky in the form of Brahmā, tramples upon the hood of the dragon, forces his head down, and squeezes him with all his might. Having defeated the dragon, the novice fills a vessel with water and returns to the Elder. The dragon swears an oath either to split open the heart of the novice, or to pick him up by the heels and fling him over the Ganges. The dragon pursues the novice and tells the Elder that the novice has stolen water from him. The Elder, knowing this to be a falsehood, orders the dragon to beg the novice's pardon. The dragon begs the novice's pardon, and promises to bring him water whenever he needs it. Subsequently the novice brings water to the Buddha, and the Buddha praises him.

Book XXVI. The Brahman, Brāhmaṇa Vagga

1. **Brahman Great-Joy** [xxvi. 1 = 383]. A certain Brahman was so pleased by a sermon of the Buddha that he thereafter gave food regularly to sixteen monks. He greeted these monks, one and all, with the title "Arahats." The monks were offended at this, and went no more to his house. The Brahman went to the Teacher with tears in his eyes, and told him that the monks came no more to his house. The Buddha inquired into the matter, and told the monks that the Brahman's form of address was only a way of expressing his superabundant joy.

2. **What are the "Two States"?** [xxvi. 2 = 384]. On the occasion of the visit of thirty monks from foreign parts to the Buddha, Elder Sāriputta asks the Buddha what is meant by the expression "Two States."

3. **What is the "Far Shore"?** [xxvi. 3 = 385]. Māra assumes a disguise, and asks the Buddha what is meant by the expression "Far Shore."

4. **What is a Brahman?** [xxvi. 4 = 386]. A Brahman by birth and lineage, observing that the Buddha calls his disciples Brahmans, asks the Buddha why he does not apply the same title to him.

5. **The Buddhas shine both day and night** [xxvi. 5 = 387]. Elder Ānanda gazes upon the radiance of the sun as the sun sets, of the moon as the moon rises, of King Pasenadi Kosala, of an Elder in trance, and of the Tathāgata. The Elder remarks to the Teacher that the glory of the Buddha transcends that of all others. The Teacher replies that the Buddha shines in splendor all the day and all the night.

6. **What is a monk?** [xxvi. 6 = 388]. A Brahman who has retired from the world under a teacher other than the Buddha, asks the Buddha why he does not call him a monk.

7. **The patient subdues the violent** [xxvi. 7–8 = 389–390]. A certain Brahman hears some of the disciples say that no matter what the provocation, Elder Sāriputta never gets angry. So at the first opportunity he steps up behind the Elder and strikes him with his fist. The Elder pays no attention to him. The Brahman is so amazed

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at the Elder's patience that he begs his pardon and invites him to be his guest. The indignant disciples lie in wait for the Brahman, but the Elder explains matters to them and sends them on their way. The monks report the incident to the Buddha, who remarks that no real Brahman ever strikes another Brahman.

8. Mahā Pajāpatī Gotamī receives the Precepts [xxvi. 9 = 391]. Mahā Pajāpatī Gotamī received the Eight Cardinal Precepts privately, before their public promulgation. The Exalted One alone was her teacher. Some of the nuns expressed dissatisfaction at this, and the Buddha reproved them.

9. Reverence to whom reverence is due [xxvi. 10 = 392]. Sāriputta first heard the Law from the lips of Assaji, and ever afterwards showed his reverence for Assaji by extending his hands and turning his head in Assaji's direction. The monks complained to the Buddha that Sāriputta was reverencing the cardinal points, and the Buddha corrected them.

10. What is a Brahman? [xxvi. 11 = 393]. A Brahman by birth and lineage remarks that the Buddha calls his disciples Brahmans, and asks him why he does not apply the same title to him.

11. The trickster Brahman [xxvi. 12 = 394]. A certain Brahman would climb a tree, grasp a branch with his feet, swing himself head downwards like a bat, and demand pennies from passers-by, threatening to let go and kill himself and destroy the city if they refused to give. The monks reported his doings to the Buddha, who remarked that it was not the first time he had been a trickster and a thief, and related the following

11 a. Story of the Past: The false ascetic and the king of the lizards. A false ascetic received a portion of lizard meat, and became fast bound by the bonds of the craving of taste. Now the king of the lizards dwelt in an ant-hill near the hermit's hut, and was in the habit of calling upon the ascetic from time to time. On that particular day the ascetic resolved to kill the lizard, and went and lay down near the ant-hill with a stick concealed in his robes, pretending to be asleep. The king of the lizards approached the ascetic, but not liking his actions, wriggled off in the opposite direction. The ascetic threw his stick at him, but the lizard dodged the stick and went into the ant-hill. The king of the lizards then poked his head out of the ant-hill and reproached the false ascetic.

12. Kisā Gotamī, Wearer of Refuse-rags [xxvi. 13 = 395]. Kisā Gotamī approaches the Buddha, but observing Sakka seated near the Buddha, turns back. Sakka asks the Buddha who it is, and the Buddha replies that it is Kisā Gotamī, foremost of the wearers of refuse-rags.

13. What is a Brahman? [xxvi. 14 = 396]. A Brahman by birth and lineage remarks that the Buddha calls his disciples Brahmans, and asks him why he does not apply the same title to him.

14. Uggasena the acrobat [xxvi. 15 = 397]. The monks ask Uggasena, the former acrobat, whether he was not afraid when he balanced himself on the top of his pole. When Uggasena answers in the negative, the monks doubt his word, but the Buddha corrects them.

15. A tug of war [xxvi. 16 = 398]. Two Brahmans fall to arguing about the comparative strength of their oxen. To decide the dispute, they load their cart with sand and whip up their oxen. The cart stirs not an inch, but the straps and thongs break. The monks relate the occurrence to the Buddha.

16. The patient subdues the insolent [xxvi. 17 = 399]. The wife of a certain Brahman was in the habit of ejaculating the praises of the Buddha whenever she stumbled. One day the Brahman became greatly provoked at his wife for so doing, and went to the Buddha, intending to argue with him. The Brahman asked the Buddha a question, and the Buddha converted him by his answer. Each of the Brahman's

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three younger brothers abused the Buddha in turn, and the Buddha converted them all without so much as saying a word.

17. Sāriputta is reviled by his mother [xxvi. 18 = 400]. Sāriputta stops at the door of his mother's house, and his mother reviles him. Sāriputta answers never a word.

18. Are not the Arahats creatures of flesh and blood? [xxvi. 19 = 401]. After the rape of the nun Uppalavaṇṇā by a former suitor, the monks raise the question whether the Arahats are to be blamed for gratifying their passions. The Buddha admonishes them that sexual passion no more adheres to the Arahat than a drop of water to a lotus-leaf. [Excerpt from v. 10.]

19. A slave lays down his burden [xxvi. 20 = 402]. The slave of a certain Brahman runs away and joins the Order. The Buddha admonishes the Brahman that the slave has laid down his burden.

20. Khemā the Wise [xxvi. 21 = 403]. Khemā approaches the Buddha, but observing Sakka seated near the Buddha, turns back. Sakka asks the Buddha who she is.

21. The monk and the goddess [xxvi. 22 = 404]. A monk takes up his residence in a cave tenanted by a goddess. The goddess wishes to dislodge him, but not daring to tell him to depart, and finding no flaw in him, contrives to cast reproach upon him. The goddess takes possession of the body of the child of a female supporter of the monk, and refuses to release him until the monk and the mother have sprinkled the child with water in which the monk has bathed. The goddess then reproaches the monk with having performed the work of a physician. The monk rejoices over the inability of the goddess to find a flaw in his virtue.

22. The monk and the woman [xxvi. 23 = 405]. A woman quarrels with her husband, decides to return to her family, and sets out through the forest. Seeing a monk on his way through the forest, she follows him. The husband sets out after his wife, and seeing the monk, beats him soundly.

23. The four novices [xxvi. 24 = 406]. The wife of a certain Brahman prepares food, and directs her husband to go to the monastery and bring back with him four old Brahmans. The husband returns with four seven-year-old novices who have attained Arahatship. The Brahman's wife, much provoked, refuses to give them food, and sends her husband back to the monastery for some old Brahmans. The Brahman brings back Sāriputta, who, upon learning that the novices have received no food, refuses to eat, demands his bowl, and returns to the monastery. Moggallāna does the same. The Brahman then brings Sakka, disguised as an aged Brahman, but his wife complains that he is too old. So the Brahman and his wife drag Sakka out of the house by main force. But so soon as they turn to enter the house, there sits Sakka as before, waving his hands! Sakka having thus made known his identity, the Brahman's wife gives food to the novices and to Sakka, and then all five depart. The novices return to the monastery and relate their experiences.

24. Did Big Wayman yield to anger? [xxvi. 25 = 407]. The monks raise the question whether Big Wayman did not yield to anger in expelling his brother Little Wayman from the monastery. The Buddha explains that Big Wayman was actuated solely by reverence for the Law.

25. The force of habit [xxvi. 26 = 408]. A certain monk was in the habit of accosting everybody with the epithet commonly applied only to outcasts. The monks complained to the Buddha. The Buddha called before his mind the previous abodes of the accused monk, and informed his accusers that the monk had been reborn as a Brahman in five hundred successive states of existence, and that he used the epithet, not out of ill-will, but simply from the force of habit.

26. The monk who was accused of theft [xxvi. 27 = 409]. A monk finds a cloak

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lying on the ground, and taking it for a refuse-rag, carries it off. The owner accuses him of theft. The monk explains matters, and returning to the monastery, relates the incident to his brethren. His brethren make merry at his expense.

27. Sāriputta is misunderstood [xxvi. 28 = 410]. Sāriputta orders that belated supplies of requisites for the young monks be sent to him. The monks accuse Sāriputta of craving worldly possessions. The Buddha assures them that Sāriputta is actuated solely by the desire that nothing be lost.

28. Moggallāna is misunderstood [xxvi. 29 = 411]. [Identical with the preceding, save for the stanza.]

29. Renounce both good and evil [xxvi. 30 = 412]. The monks express their admiration for the meritorious works of the novice Sīvali. The Buddha admonishes them that Sīvali has renounced both merit and demerit. [Excerpt from vii. 9.]

30. Elder Moonlight [xxvi. 31 = 413].

30 a. Story of the Past: A forester presents a moon-disk. In the dispensation of the Buddha Kassapa, a merchant visits a forester and gives him presents, receiving a cart-load of sandalwood in return. Later on the forester visits the merchant, brings him a supply of sandalwood, and receives in return a large amount of money. The merchant honors the relics of the Buddha with sandalwood powder, and the forester places a moon-disk of sandalwood (*candana*) within the shrine.

30 b. Story of the Present: Brahman Moonlight. In the dispensation of the present Buddha, the forester is reborn as a wealthy Brahman. From the circle of his navel there proceeds a light like that of the moon's disk, and he is therefore called Moonlight (*Candābha*). The Brahmans travel about the country with him, proclaiming to the people that whoever shall stroke the body of the Brahman shall receive such and such power and glory. Coming to Sāvatthi, the Brahmans fall to arguing with the disciples of the Buddha as to which of their respective masters possesses the greater supernatural power. The Brahmans suggest that both parties go to the monastery and settle the dispute then and there. When the Brahman Moonlight comes into the presence of the Buddha, the radiance from his navel disappears. When he retires from the presence of the Buddha, the radiance reappears. The Brahman asks the Buddha to teach him the charm he possesses. The Buddha promises to do so if the Brahman will enter the Order. The Brahman enters the Order and attains Arahatship.

31. Seven years in the womb [xxvi. 32 = 414]. Suppavāsā carries an unborn child in her womb for seven years, and for seven days endures the agonies of childbirth. She exchanges friendly greetings with the Buddha, and gives birth to a healthy son, who is named Sīvali. Sīvali becomes a monk and attains Arahatship. The monks comment on the sufferings which Sīvali has endured.

32. A courtezan tempts the monk Ocean of Beauty [xxvi. 33 = 415]. Ocean of Beauty, Sundarasamudda, renounces great wealth and becomes a monk. His mother weeps because of his retirement from the world, and a courtezan promises for a sum of money to seduce him. She buys a house in the street through which the monk makes his round for alms, and takes up her abode therein. She first presents food to the monk at the door, then invites him to sit on the veranda, then entices him within the house, and finally prevails upon him to climb to the top floor of the house with her. Having enticed him to the top floor of the house, she tempts him in the forty ways in which a woman tempts a man. At that moment the Buddha, seated within the Jetavana, forty-five leagues distant, smiles. Ānanda asks him why he smiles. The Buddha replies that he is watching a battle between a monk and a courtezan, and adds that the monk will win the battle. The Buddha appears to the monk in an apparition, and the monk attains Arahatship. The monks discuss the incident, and the Buddha informs them that it is not the first time Ocean of Beauty has

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been bound by the bonds of the craving of taste. So saying, he relates the **Vātamiga Jātaka.**

33. Jotika and Jaṭila [xxvi. 34 = 416].

33 a. Story of the Past: Jotika in his previous existence as Aparājita. The younger of two brothers gives sap to a Private Buddha in behalf of himself and his older brother. The younger brother prays for three Attainments, the older brother for Arahatship. The younger brother is reborn in the dispensation of the Buddha Vipassī as Aparājita, the older brother as Sena. Sena bestows his wealth on Aparājita, retires from the world, and attains Arahatship. At Sena's suggestion Aparājita builds a Perfumed Chamber for the Buddha. The wood and bricks of which the Chamber is built are studded with the seven jewels, and the seven jewels are heaped up knee-deep both within and without the Chamber. Aparājita entertains the Buddha, and permits the people to carry away with them as many jewels as they can hold in their hands. A Brahman steals a magnificent jewel which has been laid at the feet of the Buddha, and Aparājita reports the theft to the Buddha. At the suggestion of the Buddha, Aparājita prays that neither kings nor thieves may have the power to deprive him of his property. Aparājita gives alms on a magnificent scale. Having performed these works of merit, he dies and is reborn at Rājagaha in a treasurer's household.

33 b. Story of the Present: The treasurer Jotika. On the day of his birth, weapons and jewels throughout the city flash fire, and the entire city is one blaze of light. He is therefore given the name Jotika. When Jotika reaches manhood, Sakka creates a magnificent palace for him. It is composed entirely of the seven jewels; at the four corners stand four urns of treasure; seven Yakkhas stand guard over the seven gates. The deities bring Jotika a wife from Uttarakuru. His wife brings with her a pint-pot of rice and three burning-glasses. This pint-pot of rice suffices to provide Jotika and his household and guests with food during the remainder of his life. The burning-glasses supply the place of fuel. Multitudes visit the palace and carry away treasure, but the contents of the urns of treasure suffer no diminution. King Bimbisāra, accompanied by his son Ajātasattu, visits Jotika. Ajātasattu resolves to seize Jotika's palace as soon as he becomes king. The king is amazed at the magnificence of the palace and at the immensity of Jotika's wealth.

33 c. Story of the Present: The Elder Jaṭila. A Vijjādhara flies into the apartment of a treasurer's daughter and has intercourse with her. The treasurer's daughter gives birth to a son, and causes him to be placed in a vessel and set adrift in the Ganges. He is rescued by two women bathing in the Ganges and adopted by one of them, who is a retainer of the Elder Mahā Kaccāna. His foster-mother brings him up with the intention of having him become a monk under the Elder. When the child was bathed on the day of his birth, his hair remained matted, and therefore he is given the name Jaṭila. When Jaṭila is old enough to walk, his foster-mother commits him to the care of the Elder Mahā Kaccāna. The Elder takes him to Takkasilā and commits him to the care of a lay supporter of his. Jaṭila sells in one day the goods which have been accumulating in the layman's house for twelve years. The layman is so pleased that he gives him his daughter in marriage and has a house built for him. As soon as Jaṭila sets foot on the threshold, there arises in the rear of the house a mountain of gold eighty cubits in height. The king, hearing of this, appoints him treasurer. Jaṭila has three sons, and when they reach manhood he conceives a desire to become a monk. Reflecting that if a treasurer's family can be found possessed of wealth equal to his own, his sons will permit him to retire from the world, Jaṭila orders his men to search throughout India for such a family. Jaṭila's men visit Treasurer Ram, see his golden rams, and report to their master. Jaṭila sends out his men again, telling them to find out whether there is another such family. Jaṭila's men come to Jotika's palace, carrying with them a blanket worth a hundred thousand pieces of money. Jotika buys

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the blanket and presents it to a slave woman for a foot-cloth. Jaṭila's men return to their master and describe Jotika's wealth. Jaṭila asks permission of the king to retire from the world, and the king gives his permission. Jaṭila summons his three sons and orders each of them to remove a nugget of gold from the mountain of gold. His two oldest sons fail, but the youngest succeeds. Jaṭila then presents all of his wealth to his youngest son, retires from the world, and attains Arahatship.

33 d. Story of the Past: The goldsmith and his three sons. While the shrine of the Buddha Kassapa was being erected, an Elder solicited contributions from a goldsmith. The goldsmith and his wife were quarreling when the Elder stopped at the door, and the goldsmith retorted angrily, "Throw your Teacher into the water." Therefore in seven successive states of existence the goldsmith was cast into the water on the day of his birth. In the seventh state of existence he was reborn as Jaṭila. The goldsmith made reparation for his insult by offering three vessels filled with golden flowers at the shrine of the Buddha. His two oldest sons refused to assist him, but the youngest gladly consented. Therefore the mountain of gold came into existence solely for Jaṭila and his youngest son.

34. Ajātasattu attacks Jotika's palace [xxvi. 34 = 416]. After Ajātasattu has killed his father and has become firmly established in his kingdom, he decides that the time has come for him to take the palace of the treasurer Jotika. So he arms himself for battle and sallies forth with his host. Seeing the reflection of himself and his army in the jeweled walls, he concludes that the treasurer has come forth to do battle, and therefore flees in terror to the monastery. There he meets the treasurer Jotika, who is keeping Fast-day. The treasurer declares to the king that a thousand kings could not deprive him of his palace against his will. The treasurer then challenges the king to remove the rings from his fingers. The king is unable to do so. The treasurer, depressed by the thought that the king would have robbed him of his property, retires from the world and attains Arahatship. Thereupon all of his wealth vanishes, and the deities conduct his wife back to Uttarakuru. The monks ask Jotika whether he has any more longing for his palace or his wife. Jotika replies in the negative.

35. The monk who was once a mime [xxvi. 35 = 417]. The monks, seeing a mime going through his performance, ask a monk who had once been a mime whether he has any more longing for that sort of thing. The monk replies in the negative. The monks doubt his word.

36. The monk who was once a mime [xxvi. 36 = 418]. [Identical with the preceding, save for the stanza.]

37. The skull-tapper [xxvi. 37–38 = 419–420]. A certain Brahman could tell by tapping on the skull of a dead man in which of the states of existence the dead man had been reborn. The Brahmans clothed him in red robes and traveled about the country with him, proclaiming to the people his marvelous powers. Coming to Sāvatthi, the Brahmans fell to arguing with the disciples of the Buddha as to which of their respective masters possessed the greater supernatural power. The disciples suggested that both parties go to the monastery and settle the dispute then and there. The Buddha placed in a row five skulls: one each of men who had been reborn in hell, the animal world, the world of men, and heaven, and one skull belonging to a man who had attained Arahatship. The Brahman tapped on the first four skulls and answered correctly, but was unable to tell in which of the states of existence the fifth had been reborn. The Brahman asked the Buddha whether he knew, and the Buddha answered in the affirmative. The Brahman then asked the Buddha to teach him the charm. The Buddha promised to do so if the Brahman would enter the Order. The Brahman entered the Order and attained Arahatship.

38. Husband and wife [xxvi. 39 = 421]. Visākha listens to a sermon, retires from the world, and attains the Fruit of the Third Path. Dissatisfied with the world,

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he bestows all of his wealth on his wife Dhammadinnā, and becomes a monk. Dhammadinnā follows his example, becomes a nun, and attains Arahatship. Visākha questions her on the Three Paths and the Three Fruits, and then questions her on Arahatship. Dhammadinnā, knowing that Visākha has got beyond his depth, laughs and suggests that Visākha consult the Buddha.

39. Aṅgulimāla the fearless [xxvi. 40 = 422]. On the occasion of the bestowal of the Gifts beyond Compare, a rogue elephant was placed beside Aṅgulimāla. The monks ask Aṅgulimāla whether he was afraid. Aṅgulimāla answers in the negative. The monks doubt his word. **[Excerpt from xiii. 10.]**

40. It is the giver that makes the gift [xxvi. 41 = 423]. The Buddha is attacked by rheumatism, and sends Elder Upavāṇa to the Brahman Devahita for hot water. The Brahman rejoices at the favor the Buddha has bestowed on him, fulfills his request, and asks the Buddha under what circumstances almsgiving yields abundant fruit. The Buddha replies that the value of a gift depends on the virtue of the giver.

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